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The LUTHERAN OUTLOOK

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How Not to Run a Church

A Momentous Decision

Is the Bible a Catholic Book?

The Lutheran Pastor and Self-Communion
By J. F. Drewelow

Hallgrim Petursson, the Passion Psalmist of Iceland
By W. Rodemann

The School Case Decision
(Majority and Dissenting Opinions of the Supreme Court)

VOL. XIII APRIL, 1948 NO. 4

Pointed Paragraphs

WHO'S WHO

Rev. J. F. Drewelow is pastor at Westfield, Wisconsin. Dr. W. Rodemann is a college professor in Knoxville, Tennessee. Mr. John F. Palm is superintendent of schools at Isle, Minnesota.

VOICE OF 'AMERICA'

We referred in a recent issue to the Jesuit radio station at Fordham University in New York. Because it is sponsored by the Jesuit magazine, *America,* it has been advertised as *"The Voice of America."*

One of our readers wrote to President Truman protesting this, and received a reply from the Department of State signed by Kenneth D. Fry, Chief of the International Broadcasting Division, who stated in effect that the Jesuit radio station had only a very limited range and, therefore, could not be confused with the United States government's official radio station, "Voice of America." And he added the following:

"The use of the phrase 'Voice of America' by this station is the business of that station and not of the Department of State."

The Jesuits have monopolized the name of Jesus, call their principal magazine *America,* and now want people to call their radio station the "Voice of America." By these means they hope gradually to have Americans identify them with the highest attributes of God and with the official institutions of the State.

Meanwhile the Department of State in Washington says it is none of their business.

—The Converted Catholic Magazine.

The world owes all its onward impulses to men ill at ease. The happy man inevitably confines himself within ancient limits.—Hawthorne.

CAMPAIGN COSTS

The law fixes $3,000,000 as the maximum for each major party. Thus the Democrats and Republicans and the Wallace faction may spend an initial total of $9,000,000 under that provision alone.

Each congressional committee may spend the same amount. Assuming that the Wallace group can raise the maximum allowed under this item, that makes another $9,000,000, or a total of $18,000,000 as a pot opener.

However, there is no limitation on expenditures by state and local committees, although their advertising, ballyhooing, doorbell-ringing and baby-sitting influence the voting on national candidates. It is probable that their outlays will boost the over-all amount to at least $30,000,000.

Including local hush money on which there is no check or accounting, I would not be surprised if the total election bill for 1948 ran to at least $50,000,000. I am speaking here only of direct or indirect political expenditures.

—Ray Tucker.

'The American Mercury' for January 1948 reports the following anti-Franco story that is popular in Spain:

Franco, his wife and daughter were flying over Extremadura. Noticing the poverty of the land, Franco said he would throw 10 pesetas out of the window and make a family happy. His wife said: "Why not throw out 20 pesetas and make two families happy?"

"Throw out 100 pesetas and make 10 families happy!" the daughter urged.

At this point, the pilot joined in: "Why don't you throw yourself out of the window and make everybody happy!"

HOT STUFF

Down South there used to range an old fire-and-brimstone Fundamentalist clergyman, who included among his accessories in his saddle-bag a bottle of the hottest pepper-sauce this side of Hades. He liked the stuff that way, and would not trust the cooks who served him to supply it.

At a wayside inn one night a fellow-guest said to the preacher, "Please pass those peppers over this way."

"Why, I beg your pardon," said the minister, "but that is my personal property."

"Well," said the other, "you could give a fellow a taste, couldn't you?"

And then, without any further ado, he liberally anointed his food with the private sauce. The first mouthful sent the nervy guest through the roof. When he came back down, he grabbed a pitcher of water and madly attempted to assuage the searing fires which raged within his gullet.

"Tell me,' said the afflicted man, as tears of distress rolled down his cheeks: "you're a clergyman, aren't you?"

"Yes," replied the other.

"An orthodox preacher?"

"I am so taken and accepted."

"You believe in hell-fire?"

"Well," said the other, "I feel it in cumbent upon myself to warn the im penitent of their danger."

"You believe in literal hell-fire?"

"I so interpret the Scriptures."

"Oh, you do!" moaned the victi of the pepper-sauce, gulping down an other draft of cooling water. "Wel all I can say is, you're the first fello I ever saw who carried his sample with him!"

DIALOG AT THE DOOR

St. Peter nods at the new arrival—
"Felicitations on your survival!
Check book in hand, as ever, I see."
"Er—yes, but isn't admission free?"
"Of course—of course." St. Peter ru
His bearded chin—"May I see t
stubs?"

—G. J. Neumann.

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The
LUTHERAN OUTLOOK

LUME XIII | APRIL, 1948 | NUMBER 4

EDITORIAL

A MAN SHOWED ME an interesting ticket yesterday. It bears on its face the price, $1.00, and a number, and a statement that this is a nation" to a certain Roman Catholic church in the of Columbus.

w Not to Run Church

It also states that 5,500 such tickets are sold each month, and that there is one prize for the holder of the y ticket when the monthly drawing is held, a prize 2,000. The hope of getting $2,000 for an investment 1.00 encourages people to buy the tickets.

also states that there is a prize of $250 each month goes to the person who sold the winning ticket. hope of getting that $250 spurs the members of the rch into action in selling the tickets to anyone who buy.

o each month this newly established parish makes eat profit of $3,250 from its gambling racket. They e in $5,500 if all tickets are sold, and give back $2,250. fit for the "promoters" is almost 60% of the gross. sently this parish will build a fine parochial school, then an imposing church building. And Protestants say, "They (the Catholics) can always get money any big building project."

es, but there are some ways of getting money which do not need to envy. They can hardly be said to ry with them the blessing of God. And unless the d build the house they labor in vain that build it. ong ago a man of God said, "Woe unto him that ldeth his house by unrighteousness and his chams by wrong; that useth his neighbor's service with- wages and giveth him not for his work."

Ie wasn't speaking of building churches by gambling, course, but the principle is the same.

If you or I tried to make money that way, we would soon be inside looking out between bars. How can it be legal for a church to do what it is illegal for an individual to do?

See What I Mean?

THERE IS A LETTER this month in "The Reader's Viewpoint" from a Nebraska pastor concerning a previous editorial, "Are We Going High Church?" I have printed this letter as written, except for correcting the grammar and spelling, convinced that its intemperate spirit and its obvious reading of more into the editorial than was there will be its own answer in the mind of the intelligent readers. I don't think he does the cause of high churchism much good, so I won't bother to answer the letter.

But it happens that an article on ministerial vestments appeared in a recent number of the *American Lutheran,* an article which illustrates some of the things I have said before about the high-church tendency. Let me quote a few excerpts from that article.

> Thus a parish which is prepared to take the next step after the surplice has the choice of three kinds of chasubles: the primitive paenula, the medieval "Gothic" and the Scandinavian. The latter two should be fifty inches from the neck opening to the bottom (rear). Initially, at least, only one chasuble need be purchased. White is a good color—so is gold, or red, or parti-colored. Later, additional chasubles in the liturgical colors can be secured.

That illustrates what I said: "Wouldn't the experts on liturgy discover ever new refinements and additions in order to demonstrate their expertness?" Note the words, "parish . . . prepared to take the next step;"

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"Initially . . . one chasuble;" "Later, additional chasubles." Note the following, too:

> Finally we come to the fullest Lutheran use: Eucharistic vestments for Holy Communion, cope for processions and solemn offices, surplice and stole for non-Eucharistic sacraments and rites of the Church, and surplice for choir offices.

I would like to ask, What are the "non-Eucharistic sacraments" (plural) of the Lutheran Church? Has one or more been added that I haven't heard about? But let us go on.

> We have discussed most of the vestments involved—the albe, the amice, the cincture, and the chasuble. Of the stole it need be mentioned only that when celebrating Holy Communion the celebrant wears the stole crossed on his breast, the part depending from the right shoulder over that depending from the left, with the stole held in this position at the waist by the ends of the cincture. If good medieval models are followed, the stole will be 2½ to 3 inches in width and about 108 inches long. The shorter and wider stoles worn by Roman Catholic priests over their surplices for sacramental rites are a degraded development that we ought not to copy.

You see what refinements are considered necessary. Cross the ends of the stole, but be sure that you do not get the left end over the right. And if your stole is much less that 108 inches long, beware! That is a degraded development. Now comes one more necessary embellishment.

> The maniple remains to be discussed briefly. This is a narrow band of silk, usually matching the stole in material and design, worn over the left arm. It is presumably the survival of a napkin worn across the arm of servants . . . There is no reason for omitting it . . . . Dimensions of 2½ inches in width and 44 inches in length . . . . will be very satisfactory

Enough! Our whole civilization trembling on the brink of imminent destruction, and grown men solemnly discussing the world-shaking importance of the exact length of a bit of red silk dangling from the left arm! Ha! And I thought Lutherans had a sense of proportion. See what I mean?

Baptists and Separation Of Church and State

FROM THEIR EARLIEST DAYS Baptists have been very zealous for the separation of church and state. Sometimes their zeal leads them into awkward situations.

For example, when the Supreme Court received the Champaign, Illinois, weekday church school case, the Baptist Joint Conference Committee on Public Relations filed a brief with the Court supporting the petition to have the religious education classes declared unconstitutional. The case originated, you remember, when a Mrs. McCollum, a declared atheist, tried to have the teaching of religion in the public schools of Champaign prohibited by the local courts. When the Illinois courts refused to interfere, the case was carried to the U. S. Supreme Court.

The Baptist Joint Conference Committee on Public Relations is a joint committee representing several of the largest Baptist bodies in America. When this committee joined Mrs. McCollum and others—the American Unitarian Association and the Synagogue Council of America—in asking that the Supreme Court declare the weekday church school plan unconstitutional, it ran into a vigorous dissent among Baptists.

The Division of Education in Home, Church and Community, of the Northern Baptists' Board of Education, declared it unfortunate that "Northern Baptists were made to appear as being aligned with those forces that are seeking to do away with weekday religious education on released time." A Philadelphia Baptist group said that "hundreds of Northern Baptist churches and literally tens of thousands of Baptist parents have given and are giving their suport to weekday religious education." The Detroit Baptist Missionary Society said, "We would remind our Northern Baptist Convention officials that the practical effect of such action by this Committee . . . is to give the impression to the public that 14,000,000 Baptists . . . are standing with the alleged atheist mother of Champaign and other secularists whose aim is to destroy all religion."

Now Dr. Louie D. Newton of Atlanta, who is president of the Southern Baptist Convention, because that same Baptist zeal for the separation of church and state is finding fault with the decree of a Georgia city court. Dr. Newton has been one of the chief crusaders against our maintaining an ambassador at the Vatican, and is one of the organizers of "Protestants and Others United for the Separation of Church and State." The court order that aroused his opposition was one that sentenced four young men to attend Sunday school and church every Sunday during a two-year probationary period.

Isn't that a good idea, to require young delinquents to attend Sunday school and church? This is the way Dr. Newton feels about it:

> "There must be no coercion in religion, either from civil or ecclesiastical authorities, if we are to preserve inviolate the cherished principle of religious liberty and its inevitable corollary, separation of church and state . . . I am saying publicly what I have already said directly to the court, that while I have the highest appreciation of the intent of the court to accomplish a good end in requiring these young men to attend Sunday school and church, I believe the end would have been more nearly achieved had the court urged such religious attitude instead of ordering it; for it occurs to me that the moment the state begins to coerce in matters of religion, it thereby begins to pull down the wall that separates church and state, and furthermore runs the risk of creating contempt for religion rather than a humble sense of one's need for God."

I think he is right. We who believe in the value of church attendance are likely to be misled here.

the possible benefit to society and also to the delin-
at through contact with the Word of God, and so
may mistakenly approve compulsory attendance.
if the courts can compel attendance at church, what
hinder them from compelling attendance at a par-
lar church? That we certainly would not like.
n the other hand, I think the action of the Baptist
t Committee on Public Relations in the weekday
rch school case was unjustified. The difference lies
ust this point, that in such classes there is no com-
ion. Membership in a released-time religious edu-
on class is voluntary only, and no one can be com-
ed to take that course. Mrs. McCollum is trying to
pel those who want to take it to do without it. In
her case is compulsion warranted. If we cannot
compelled to attend religious classes, neither should
one be able to compel us not to attend them.

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fter the above editorial was written, the Supreme
rt on March 8 declared the released-time religious
ruction in the Champaign schools unconstitutional
a vote of 8 to 1, Justice Reed dissenting. Although
tice Frankfurter, with three other Justices concur-
, wrote a special opinion in which he said that each
ting plan of released-time religious education would
e to be judged on its own merits as to its constitu-
ality, the general effect of this decision will be to
doubt on all such plans. People who oppose re-
us education will be encouraged by this decision to
g suit, as did Mrs. McCollum, to have any such plan
wn out. It is a triumph for the forces opposed to
gion.

hus within a year the Supreme Court has dealt
solid blows to Protestant church people in America:
iding a year ago in the New Jersey school bus trans-
tation case that indirect support of parochial schools
public tax money *is* constitutional; and deciding
that when parents voluntarily request that their
dren receive an hour of religious instruction a week
ing school time, that is *not* constitutional. I think
se Christians who supported Mrs. McCollum's peti-
may have reason to be sorry; and that the rest of us
were not alert enough to file briefs on the opposite
e of the case have reason to be ashamed.

ho Is to Blame?

RYING TO FIND THE CULPRIT in the high cost
of living is like trying to find the one at fault in a
of unruly boys. Each one points to the one next to
and says, "He pushed me."

he retail dealer points to the wholesaler and says,
e raised the cost to me." The wholesaler points to
manufacturer and says, "Everything costs me
re." The manufacturer points to the workman and
s, "I have to pay more and more for labor." The
rkman points back to the retailer and says, "The cost
living has gone up."

here is something in it, of course. But it isn't the whole explanation. One of the main factors in high prices, a factor which we seldom hear mentioned, is the selfishness of human nature. That selfishness says, not in words perhaps but in deeds, "I am going to get mine while the getting is good. People have got money and are willing to spend it. Charge all the traffic will bear. It isn't what an article is actually worth that determines its cost, but how badly people want it. Hard times may come again, but now money is plentiful, so now is the time to get rich."

They fail to realize that we are all in this together and that in the long run the only way we can all profit together is to increase production and lower the cost of production per unit. That is the way America prospered. It is a mistake for one group to suppose that it can profit at the expense of other groups by giving less and getting more. The way to a high standard of living for all is for everyone to give fair value and good measure, "pressed down, shaken together, and running over," for every dollar he gets. For with what measure ye mete it shall be measured to you again. That is an old law that selfish human nature continually thinks it can circumvent.

Not long ago President Philip Murray of the CIO, speaking to the Catholic Conference on Industrial Problems in Boston, charged that big business was on "an extravagant drunk" of profiteering. "We don't have a free enterprise sytem," he said. "That is a misnomer. It is a system of legitimate licensed extortion and profiteering. Never has such an orgy of widespread extortion existed as in 1947. It must be stopped. I contend that under present circumstances the only effective means to prevent the people of the country from being gouged is by insistence that effective price controls be put into effect and prices rolled back."

That is the way nearly everyone would like to get relief: let the government step in and see that the cost is lowered on the things I have to buy. But not on what I have to sell.

The same week Mr. Murray was calling for price controls an article appeared in the *Saturday Evening Post* (March 6) on the subject, "No New House For You." The writer says, "Maybe the railroad unions put the word 'featherbedding' in the union dictionary, but it took the building workers to show what it really meant." Then he makes three charges specifically: that workmen deliberately cut down on the amount of work done in a day (for example, bricklayers laying 350 to 400 bricks per day as against 800 to 1,000 before the war); second, that unions deliberately limit the number of apprentices who will be permitted to learn a trade; and third, that even when a union has established an hourly wage scale, individual workers will not accept a job at that rate because, due to the scarcity of skilled workmen, they are in demand and can refuse to work unless paid more than the agreed scale.

This also is profiteering. Not that we are excusing profiteering on the part of manufacturers or middlemen. There is entirely too much of that. But it cannot be condemned in one group and condoned in another.

Labor unions canot call for a roll-back of prices on those things they need to buy, and expect to profiteer in the price they put on their labor. Their desire to get as much as they can while the getting is good, to charge as much as the traffic will bear, is also contributing to the high cost of living, their own as well as ours.

What we need, therefore, all along the line, is men who want to give an honest return for what they get; men who want to make an honest product, render an honest service, do an honest day's work. Manipulating laws won't do it. Putting the government into control of everything won't do it. Communism won't do it. What we need all down the line from the manufacturer to the laborer is a little religion in the heart.

A Momentous Decision

ON MONDAY, MARCH 8, the U. S. Supreme Court handed down its long-awaited decision in the Champaign, Illinois, school case. By a vote of 8 to 1, Justice Reed alone dissenting, the Court held that the released-time religious education plan in use in Champaign is unconstitutional.

Thus the atheist mother, Mrs. Vashti McCollum, who brought mandamus proceedings to require religious education on school property to cease, is finally successful, though all the courts of Illinois denied her plea. The Supreme Court had only to make the decision whether this particular plan of released-time instruction in Champaign is constitutional or not. In the majority opinion written by Justice Black they have declared it unconstitutional, specifically that it is in violation of the First Amendment.

The essence of the opinion is here quoted. It claims that the Champaign program "is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. To hold that a state cannot consistently with the First and Fourteenth Amendments utilize its public school system to aid any or all religious faiths or sects in the dissemination of their doctrines and ideals does not . . . manifest a governmental hostility to religion or religious teachings. A manifestation of such hostility would be at war with our national tradition as embodied in the First Amendment's guaranty of the free exercise of religion . . . Here not only are the state's tax-supported public school buildings used for the dissemination of religious doctrines. The state also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the state's compulsory public school machinery. This is not separation of Church and State."

The decision raises more issues than it solves. All over this land newly-formed congregations of all faiths have been permitted to use school buildings for their preaching services until they could provide themselves with a church home. Under the language of Justice Black's opinion, this would no longer be possible, for it is certainly " a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith." The released-time plan by which teachers of religion come to the public schools and teach only those who voluntarily choose to be in their classes is exactly like congregations using school buildings for their church services. If one is unconstitutional, the other surely is also.

One wonders, too, if the Supreme Court remembered as far back as February, 1947. At that time the Court ruled that a New Jersey law which permits parochial school pupils to use public school buses *is* constitutional. Change one word in Justice Black's opinion (substituting "buses" for "systems") and it will read like this: "It is beyond all question a utilization of tax-established and tax-supported public school buses to aid religious groups to spread their faith." What is the difference between a tax-supported building and a tax-supported bus?

The other point made in the decision, that "the state also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the state's compulsory public school machinery," I hold to be simply untrue. The state's compulsory law only compels pupils to come to school. It cannot compel them to attend any religious class, and it does not. All such attendance must be voluntary. The argument is below the level of reasoning that we expect from our highest tribunal.

Though Justice Frankfurter, with three other Justices concurring, wrote a special opinion to the effect that this decision only has to do with the Champaign situation, and all other released-time programs will have to be judged on their own merits, the result will undoubtedly be a flood of suits like that of Mrs. McCollum. Justice Jackson warned of such a likely "flood of litigation." Already Arthur C. Cromwell, Mrs. McCollum's father and president of the Rochester, N. Y. Society of Free-Thinkers, has stated that his organization will certainly bring court action to have the New York released-time plan thrown out. The decision is a triumph for organized atheism and for those who supported their position. That includes the Synagogue Council of America, the American Unitarian Association, and the Baptist Joint Conference Committee on Public Relations, three groups which filed briefs with the Court supporting Mrs. McCollum's petition.

Justice Reed, the sole dissenter, pointed out that the military academy at West Point and the naval academy at Annapolis have always maintained "and enforced a pattern of participation in formal worship." Those being tax-supported schools, enforced participation in formal worship is henceforth unconstitutional. Some are even wondering whether a chaplain can hold a service for men of his faith in a chapel or on a ship built with tax money, under this interpretation of the constitution.

Those who are interested in religious education will no doubt find a substitute plan that may serve these purposes even better than released-time, though less economical and less convenient. But in the meantime the Supreme Court has brought upon the churches a period of confusion and dismay.

—The Lutheran Standard

he Bible Catholic Book?

HE KNIGHTS OF COLUMBUS have been publishing advertisements exalting the Roman Church. ve one before me entitled "The Bible is a Catholic k." Here are some high lights from it:

"Nowhere in the Bible text will you find a list of the 73 inspired books of which it is composed. This list was given to the world almost three full centuries after the crucifixion . . .

Established by Christ Himself and rapidly spread among the nations of the world, the Catholic Church was carrying on Christ's work for the salvation of men some 60 years before the Apostle John wrote his books of the New Testament . . .

Yes, the Bible is a Catholic book. They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety . . .

It is the infallible authority of the Catholic Church that has always been the only sure guarantee of its inspiration . . ."

his is typical Roman propaganda, a skilful blending a little truth with a lot of great swelling claims that not true and can easily be demonstrated to be not e. Anyone who knows a little history can see the ccuracies of the advertisement. But it is not aimed those who know history. It is aimed at the much ger number of people who are likely to suppose t something is true because they see it in print. e are some of the palpable fairy tales:

. "The Catholic Church . . . established by Christ nself . . . was carrying on Christ's work . . . 60 rs before the Apostle John wrote." That would put m back in the Jewish period of the Church. Those st have been Jewish Roman Catholics. The Holy holic Church was indeed working then, but that t what they want people to think. They want them think that it was the *Roman* Catholic Church from beginning. Those who know history know that the Roman Catholic Church did not emerge as such for several centuries.

2. "The Bible is a Catholic book . . . members of the Catholic Church . . . wrote the New Testament." Again it is true if you mean the Holy Catholic Church. But they expect uncritical readers to conclude that *Roman* Catholics wrote the New Testament. As a matter of fact all writers of the New Testament with one exception were Jews, and the New Testament was completed long before the organization now known as the Roman Church came into existence.

3. "The infallible authority of the Catholic Church . . . has always been the only sure guarantee of its inspiration." This is Rome's false claim to authority superior to that of the Word of God. Since she produced the Word (as she says), she only has the right to interpret it. That gives her the right to persecute translators, to ban translations, to put the Bible on the Index of prohibited books—all of which she has done in lands and in times where she had the authority. But in America, where the Bible is honored, she will claim to be the Bible's creator, preserver and best friend.

The Roman Church did not produce the New Testament. No Church produced the Bible. "Holy men of God spake as they were moved by the Holy Ghost." Who said that? St. Peter, whom they falsely claim to have been the first pope.

The Bible produces the Church. "Faith cometh by hearing and hearing by the Word of God." No man can say that Jesus is the Lord but by the Holy Ghost."

But if anyone is carried away by such bald unhistorical claims, let him ask the Roman Church with its great power of interpretation to explain to him these passages:

I Timothy 4:1-3, fasting and celibacy.
Matthew 23:9, 10, the hierarchy.
Revelation 22:8, 9, saint worship.
Hebrews 9:25-28; 10:10-14, the mass, called "the bloodless repetition of Christ's sacrifice."

"Come, I Will Make You Bold"

Hard in my hand I hold
Better than pearl and gold—
Even His hand who says,
"Come; I will make you bold.

"Come; I will lead you straight
Through wilds where the wicked wait.
Come, and be not afeared—
Love is stronger than hate.

"Come; I will lead you down
The streets of Death's dark town:
Come; I will lead you up
To the glory song and the crown."

Hard in my hand I hold
Better than pearl and gold—
Even His hand who says,
"Come; I will make you bold."

—*G. J. Neumann.*

The Lutheran Pastor of Today and the Matter of Self-Communion

J. F. Drewelow

PRESUMABLY THERE ARE but few brethren who regularly practice self-administration of the Lord's Supper at the home altar. Actual figures would be hard enough to tabulate. But I sincerely regret what I assume as fact; namely, the virtual non-existence of self-communion by my brethren in the Lutheran Church.

At a recent conference meeting, it was stated that we as pastors apparently have an even more lamentable communion record that the average layman, our communion at conference and district gatherings being referred to, and only such communions being a matter of record.

My response was that there must be at least some self-administration in our circles, that I myself not only regarded the practice permissible and desirable, but believe that my occasional self-administration entitles me to a far better record than the one referred to. After brief debate, the subject was listed as a later possible topic.

Yes, a serious study of the matter may even lead to the reintroduction of a time-honored practice and result in a record far more worthy of us as stewards of the mysteries of Christ.

At any rate, the matter of the pastor's self-administration, in altar books and reference works under the heading "Sumtio," does deserve our consecrated attention. Our sources naturally are Scripture, History and Confessions, besides garnered opinions of leading theologians up to the present. In this way our study can lead to definite convictions.

I

First, *the very nature and purpose of the Sacrament indicates the privilege, yea the duty, of the pastor also to receive it at regular intervals.*

We naturally keep in mind throughout that we have a Sacrament instituted in the night of Jesus' betrayal, His last will and testament, and a final gift and legacy of love to His own. God Himself is the very highest good, and in the Sacrament has provided a way to impart Himself to us, the very body and blood shed for our redemption. Scripture of course gives us more than mere brief or vague hints regarding the Supper.

What then are the references, Spirit inspired and bearing the seal divine? In their chronological sequence they are these:

"Christ our Passover is sacrificed for us," I Cor. 5:7, relates to the fact that in Christ we have something of which the Old Testament rite was but a mere shadow.

In a later chapter, 10:16,17, we have the very first written record referring directly to Holy Communion. "The cup of blessing . . . the bread we break, the communion of . . . we one body . . all partakers of that one bread."

It is the following chapter that gives us the very first written record of the institution as such. And the words here are the more detailed of the several varying forms.

In this same chapter there follows the statement that in the Supper we show forth the Lord's death. Finally we here have the warning against unworthy reception and the suggestion as to self-examination.

The Synoptic Gospels, admittedly written a few years later, each in turn give us the words of institution, nothing more, and these even more briefly than, and with words varying slightly from those of St. Paul in I Corinthians.

There are of course also other New Testament references, although they should be called more hidden and implied; namely in such clauses as "stewards of the *mysteries* of God."

Comparing these things briefly, we find recorded or emphasized for our subject,

1. "All" and "for many." Only in Matthew and Mark.
2. "In remembrance of me." Only in Luke and I Cor.
3. "As oft as," and "showing Christ's death" in I Cor. alone.

From all this we gather, *first,* that the Supper is above all *a gift of God to His church,* a gift great and immeasurable beyond words. The mystery of it all may be heavenly and too great for our grasp, but in the Sacrament Christ becomes our Passover Lamb in the truest sense, the Lamb of God for sinners slain and saving us from sin and death.

Next, the sacred record reveals that such gift is for God's *believers all.* "For many...drink ye all." To this day the word *all* stands to emphasize that the Supper is for the pastor as well as for the people. And I for one am happy that it is that and hence also for me!

Thirdly, no pastor will disregard the word "oft", either concerning his people or himself. Upon Luther's valid suggestion, we naturally expect our people to commune at least several times a year, and frequently and emphatically so state. Scanning the record, we find that the vast majority commune several times a year, and we are happy for that much. At the same time we find that not a few come to the alter but once a year, and on occasion let them feel that there is room for improvement. The record may reveal a smaller number who fail to commune at all, and with much regret are classed as inactive. And how "active" are we ourselves?

formally we in our conference have three opportun-
s annually to commune together in pastoral groups.
Communions we so attend are those recorded in
district files. It was on this that our esteemed presi-
t recently laid his finger, inferring that we pas-
ought to practice what we preach, and ourselves
ve a better Communion record than we seem to, one
nparing favorably with, or even above that of the
y best of our people. And I challenge anyone to show
a more Biblical, a more practical, a more sensible
ition than the self-administration at the Communion
he home church—the same of course to be followed
a report for the presidential files at the end of each
r. A more complete picture and a more praise-
thy record for the pastor in his Communion attend-
e may result.

Four. We should also give a bit of special thought to
statement, "Christ our Passover Lamb," without of
rse enumerating all the thoughts that might here be
ayed. You are ready to admit that in Israel the head
the house supplied the unblemished yearling lamb
the feast and had it prepared according to prescribed
es. Did he then withdraw himself from further par-
pating, leaving the eating proper to the wife and
ldren alone? No, but he himself took a very leading
t, relating or having related the circumstances of the
st's origin, and eating the meal with them. So with
e shadow." Now go the rest of the way and tell me
ether when Christ our Passover Lamb is to be re-
ved at the altar, the pastor is constantly to withdraw
nself and never, never receive it with the flock he
ports to serve?

Five. The early missionaries and evangelists. In Acts
Paul on the third missionary tour, starts on the re-
n journey, hoping to be at Jerusalem by Pentecost.
roup of his co-workers are to accompany him, Sopater
Berea and Aristarchus, and others down to Trophimus.
ir gathering to await Luke and Paul at Troas is
l. Did this little group of workers then go into an im-
diate huddle for a conference and Communion ser-
e, as though their communing had been neglected for
nths? Maybe, but we are not so told,—rather that
Christians all there was the Breaking of Bread when
r the first day of the week came around. And Paul's
t in it? Did he that evening only preach his famous
lnight sermon, and leave the Breaking of Bread to
e lesser Christians"? My assumption is that Paul as
l as Timothy, Sopater and others joined the Trojan
ristians in the Sacrament.

We understand that the Apostles and Evangelists car-
l on the work partly in teams of two or more, yet
tain work too was done singly and alone. Occasional
etings of a number of men together are evident. Were
y embryonic pastoral conferences? In a way perhaps
t that. But can you show me one instance where their
eting together was for the purpose of once again re-
ving absolution and Communion at each other's hands?
today think of our Communion service as an initial
pose of our conferences. And I say, let an inspiring
mmunion service be and remain an important feature
in these necessary and worthwhile gatherings of ours. But I add, yet let us not be so narrow as to consider this our only possible Communion opportunity. Let us rather do as evidently the Apostles always did, receive Communion together with the flock over which the Holy Spirit has set us as overseers. And if there is no Silas or Timothy at hand, then let our own hand administer God's gracious gift to us.

You may say that customs were then quite informal and with us now different. Admitted. But have we actually developed such a splendid ritual that the pastor as an individual believer no longer has any place in it whatever? Hardly. And while we would not care to change a single item in this our present beautiful Communion ritual, the pastor's one-half-minute self-administration injected at the proper point does not disturb the solemnity of the service one whit.

Six. My final Bible support is a more explicit reference to St. Paul's personal practice, and my assumption is that on occasion he literally practiced self-communion. Here once more the very first words recorded on Communion:

"The cup of blessing which *we* bless, is it not the communion of the blood of Christ? The bread which *we* break, is it not the communion of the Body of Christ? For *we* being many are one bread and one body; for *we are all* partakers of that one bread."

I well know that this passage is commonly referred to as a "sedes doctrinae" for the real-presence; and that it is, and beautifully emphasizes the *communion* or *union* of the heavenly gift with the earthly element. And it also emphasizes the *oneness* of the whole group of communing believers; "all one body." But shall we, as be it admitted the commentaries by and large do, be so engaged with the *union* and *real-presence* here emphasized, that we see nothing else? In my mind even the little word *we* is worthy of some thought, and today I wish to use this four-times repeated *we* as a "sedes doctrinae" for self-communion. It may not be as insignificant as it first seems when Paul says, *we* bless, *we* break, *we* many are one body, *we all* partakers of one bread.

Paul's readers, recent converts that they were, thought of Communion not as something learned about in catechism school, nor as something they had witnessed in Christian services since childhood, but as something that the Apostle, Gospel in hand, had just recently brought them, and as something that they *and* he had frequently received *together*. One commentator, Alford, remarks that the first *we*, or the first two, here include elders or deacons, who shortly helped with the consecration and distribution—and there he ends. But I go on to ask, How then regarding the eating and drinking of it? Here the third and fourth *we* will not this time include Silas, Timothy, or other helpers. They had stayed behind to strengthen work farther up the peninsula At Corinth, Paul was alone to begin and to carry on the work for some time. And once a group of believers had been gathered, and Communion began to be celebrated, it was no doubt done frequently, regularly. Then upon Paul's departure, it was arranged that deacons or

presbyters continue with the regular administration. And now shortly the apostle writes a letter to them, and he does not say, "The cup and bread which *I blessed* and gave *to you* is the body and blood of Christ," but refers to it as the broken bread and cup of blessing which we as *one body* and belonging to one body, *received together.* Neither you nor I could imagine the apostle administering Communion often in that group of newly won converts, and seldom or never partaking of it himself, as though it were not at all for him. No, but I contend that St. Paul received and partook of it each time together with them. Or did he not possibly have some deacon or assistant administer it to him, let us say, after the first several months or half year, when the Corinthian group began to take on form and organization? That may all be. And yet it can safely be assumed that during the very first celebration of it, and perhaps during *every* celebration throughout the earlier months, the apostle received it at his own hand, that is, he there practiced self-communion. The given conditions advised it.

So then it ought to be advisable and wholesome under certain conditions for me to administer the Sacrament to myself, in order to commune with my fellow Christians, the body of Christ, in the home church.

II

I now go on to *history* and offer a second contention: namely, that *the practice of the clergy throughout centuries indicates that the judicious practice of self-communion at the home altar is no less in place today.*

The early centuries have left us hardly an iota of actual data. There are no early orders of service to be referred to, indicating just how the congregation celebrated Communion, much less as to how often or in what way the pastor should or did receive it. But with one voice historians and theologians speak of the pastor's self-communion as a then common practice, all unquestioned and all unrelated to dangers and extravagances later arising; thus at least up into the ninth century. The fact is that the pastor regularly communed with his people. Presumably he at least often, if not always, handled the elements and conveyed them to his own mouth.

Be it also said, that up to this period this last was common practice for every communicant, namely to convey the elements to his own mouth, i. e. in the Greek church. Different only in the west. In holy awe the women in the Latin church began to cover their hands with a cloth when receiving and handling the elements, in order not to come into direct contact with the same. So in the 4th century. And it was only because of this that a change in the manner of the general distribution gradually came about, and the new custom, common to the present day with Lutherans, was introduced; namely, that the administrant convey the elements directly to the mouth of the recipient. The first mere traces of the new practice are found in the 6th century; and only by the 8th century did the administration directly to the mouth of the communicant become common practice, and this only in the Latin church.

This custom of eliminating the handling of the elements by the communicant himself, be it admitted, is fine custom, and we today would hardly care to chan it. Being the heavenly gift that it is, the newer mo of administration is, liturgically speaking, even mo demonstrative of the fact that the communicant is ceiving the Sacrament and its blessing *as a gift.* B the custom dates back only to about the 8th century.

This point was duly considered at the time of t Reformation. In fact, Zwingli and his church at Zuri reverted to the older, time-honored custom. Luther first favored it; and Carlstadt at Wittenberg even tempted a forced re-introduction of a time-honored cu tom, yet only to offend the weaker members of the floc for which reason alone it was that Luther opposed t much older way of administration, giving preference the one that was newer. Apparently here too his princip was to leave well enough alone, as long as Scriptu is in no wise violated.

Two. Now as to our subject proper, *the Reforme* generally saw no reason why self-communion should be practiced despite the abuses that had by this ti sprung up. We think here of the fact that the too arde reception of Communion on the part of the cleric on t one hand, and the growing laxity of the laity on t other, finally brought about situations where the cle himself was the sole communicant, an incongruity pu and simple. So also we refer to the next step on the way; namely, that such constant and often almost dividual communing on the part of the cleric opened t way for the idea that the priest was here doing somethi in behalf of the people, that he was mediating betwe them and God—all the direct opposite of actual fa that whether alone or with others, the pastor is but humble recipient of a heavenly gift. Luther himself h to chastise the priests and their "Winkel-messen" well as make other weightier corrections regarding Holy Supper. And yet the self-communion of the pas in his own church and with his own congregation continued as something fully permissible and desira by Luther and his co-workers.

Three. Shortly then this wholesome Biblical attitu found brief expression in *the Symbols* of the Church.

Augustana, Article 24, takes the self-administrat for granted; it was expected of the pastor, the celebra to commune too. The statement in English being, "T Mass shall be a communion in which *the priest* a *others* receive the Sacrament for themselves."

The Apology, following shortly, also speaks of Co munion, of which the one clause is relevant, "Wenn Volk *mit* kommuniziert." Which might properly be tra lated, "When the people commune *together with*" celebrant. In other words, Communion was regarded a matter of pastor *and* people, but the pastor's s administration together with the people *only permissi*

Luther, if we want to bring in a personal statem earlier made yet pertinent here, provided the rubri the *Formula Missae* of 1523: "Thereupon he shall g the Sacrament both to himself and the people, w *the Agnus Dei* is sung."

Bugenhagen, in his "Ordnung der evangelisc

esse" of the following year, directs: "Following this ayer the priest feeds himself, thereupon the people." Nach diesem Gebet speist der Priester sich selbs, rnach das Volck.)

Concurrently *in Denmark* "the question arose whether e minister should partake of Communion at his own nds. He was authorized by the Synod of Antvorskov do so at the public service, and (note this) also when lministering the Sacrament to the sick.

The Schmalcald Articles contain a statement (II, 2, 8) metimes wrongly interpreted to infer that the practice self-communion was by that time regarded with disproval. "'So ist's auch nicht recht, dass einer das emeine Sacrament der Kirche nach seiner eigner ndacht will brauchen und damit seines Gefallens ohne ottes Wort ausser der Kirche Gemeinschaft spielen." In free translation, "Thus too it is not proper for one to se the common Sacrament of the church in private evotion, using the treasure that belongs only to the urch merely to humor his own whims."

No, this statement does not militate against self-comunion *per se,* but against using it privately and outside the regular congregational service.

Thus all along the Confessions permit the continuation what was known as an early-established and timeonored custom. Therefore too a very large number of he *Kirchenordnungen* of the Reformation century made areful provision for the self-administration of the pastor n Communion Sunday.

Four. The gradual denial of the right of self-comunion is only a development coming about gradually nd later.

Admittedly there were dangers in the constant prace of self-administration, as though on the one hand atering to the Roman practice of the priest in the Mass, r on the other of destroying something of the solemnity f the celebration which has been the case to some xtent in Reformed circles. Even Luther himself, in the eat of battle, once made a statement in opposition to he practice, then referring to it as "a matter of confusion n the holy office, if one commune himself, even as it ould be to baptize oneself." Whether or not he was ight in the comparison of the argument, I will not here ebate.

In 1612 even the faculty at Wittenberg, while admitting elf-communion as *a valid practice* early established and ll unobjectionable in bygone centuries, yet formulated he opinion: Since for the celebration of the Sacrament, t least two persons must be present, one to administer nd one to receive it, therefore the cleric would be reeiving it more properly and more fully in accordance o its original institution, if from the hand of another nd not self-administered." Even so the *Adiaphoron* emained a much-debated question.

Later again such prominent theologians as Chemnitz, Gerhard, and Hunnius held that self-communion by the astor is permissible at least in case of emergency, rightly dmitting that "he who is competent to administer to thers, is competent to administer to himself."

Gradually, more and more insistently about a century ago the demand arose that the practice be permitted generally ("soll frei gelassen werden). It was acknowledged that not to permit it is unfair, even detrimental, since on the one hand the refusal of it prohibits many a pastor from receiving the Sacrament regularly; and on the other hand it denies him the opportunity of setting a good example for the people by regularly communing himself. Yet self-administration failed to regain its old place in common practice in Germany, the projected reason being that the practice might at least occasionally seem offensive to the weaker members of the flock. All a weak argument, of course, as though present-day Christians generally were all incapable of appreciating a virtuous Christian thing, as their fellow-believers in a far earlier century appreciated it.

But the faculty of 1612 I will excuse this time, inasmuch as they could hardly know that at the Foot Hills and with travel conditions prevailing, I in 1938 might not see a conference brother for a period of a year or more on end. Even without that, however, my deductions so far are these:

1. Even though we today normally convey the elements directly to the mouth of the communicant, such practice is one but later established. If over against that my self-administration requires me to handle the elements and hand them to myself, such practice is but following the original, early-day general practice. *Ergo* the handling of the elements by myself today cannot be denied me to prohibit my self-communion, but in all fairness to a time-honored custom must be allowed me.

2. In early centuries the administrant customarily, rather without fail, received the Sacrament together with his flock. Should then the Mass and other ill-advised practices both Roman and Reformed coming later, keep me from continuing an original and time-honored custom and receiving Communion in the same way with my people today, if I so will? No, but in all fairness both to history and to myself, I can continue the practice of an early Christian era, provided of course I do so judiciously.

3. Whether or not the Reformers first took the right position regarding the question—and they certainly did; whether or not Lutheran pastors later began to waver in the matter—and they admittedly did; whether or not good common sense later prevailing anew was carried out in actual practice too—which we regret was not fully the case—I today have the right of my own opinion on an *adiaphoron,* and do regard it as Scripturally and historically permissible, and for practical reasons even desirable.

Episcopalian practice. A note merely thrown in for good measure. *Holman,* Works of Martin Luther, Vol. 6. Quote: "It is interesting to observe that the English prayer books of this and later periods continued the self-communication of the priest-minister; and that this is their rubrical direction today; while in the Church of the Reformation the well nigh universal practice is non-self-administration when the officiant celebrates alone."

(To be continued)

Hallgrim Petursson, the Passion Psalmist of Iceland

By W. Rodemann

IT WAS ON THE 27TH OF OCTOBER in the year 1674. The howling fall, or rather winter storms, and the towering waves thundering against the west coast of Iceland united in a plaintive requiem mass, varying the old theme: "All flesh is like grass and all its glory like the flower of grass. In an old cottage serving as parsonage of a modest congregation not very far from the Icelandic capital, Reykjavik, a poor leper, lonesome, forsaken, almost blind and tortured by pain, thanked his Lord for the approaching hour of his deliverance. When he closed his eyes in death, he did not know how rich his life under the shadow of the cross had been, what streams of living water he had released, and what a rich harvest would be reaped from what he had been sowing in tears.

It was about 1614, in stirring times, when Hallgrim Petursson came to this world. The spring of Luther's Reformation bloomed on the island of Iceland. At Holar, the northern episcopal see, we find brave Bishop Gudbrandur Thorlakson following Martin Luther's example and translating the Bible into the language of his Icelandic people. In many a night when the snowstorms were roaring and raging, there could be seen a light in the bishop's study. Since he was at the same time superintendent of the cathedral school connected with his episcopal see, he was crowded with work and manifold duties.

Among his students was young Hallgrimur Petursson, the son of his sexton. Already at that time he showed rich poetical gifts, which, however, for the present time became disastrous for him. He enjoyed writing satires and was not overcautious in the choice of his victims. It seems that he found an axe to grind especially with the youngest daughter of his bishop, by the name of Halldora, who was keeping house for her aging father. The latter apparently paid little attention to the satirical output of this otherwise hopeful and promising youngster. But the culprit had been watched very closely by the bishop's successor, who thought it was time to make an example of him, and so, shortly after Bishop Gudbrandur's death, the young daring satirist found himself expelled from school. So ended the first stage of his life's pilgrimage.

The life of Hallgrim Petursson reads like a thrilling novel and I am still wondering why no novelist has discovered this fascinating theme. But you may judge for yourselves. "It was in the year 1627," we read in an old chronicle, "when Bishop Gudbrandur died," and when—we may add—the expelled student Hallgrim Petursson was on a ship to Copenhagen; it was in this year, 1627, when four North African vessels, manned and equipped by Algerian pirates, raided the south coast of Iceland, robbing, burning, murdering, and kidnapping 400 persons, in order to sell them, after terrible weeks and months, on the Algerian slave markets. The adventurous student Hallgrim had hardly any idea that this tragedy that came as a shock to Copenhagen and Denmark, by which Iceland was ruled, would become the decisive factor in the shaping of his future life. If the young student looked for adventures, destiny had many in store for him.

A blacksmith offered him work and thereby a fitting chance to get rid of his surplus vitality. But, as for Israel in Egypt, there arose also for him a Moses to lead him out of the house of bondage. Among the monuments of world literature is the old Norse Edda, the original and outstanding source of northern mythology, whose influence may be illustrated by Richard Wagner's "The Ring of the Nibelung." Of the riches of the "Older Edda" we would not know if it had not been for the discovery of famous Bishop Brynjolfur Sveinson of Skalholt, the episcopal see of southern Iceland. But before he discovered the Edda, he had made another great discovery. He was at that time carrying on extensive studies in the Danish capital, when one day he met a young learned blacksmith by the name of Hallgrim Petursson. This day was certainly a red-letter day on the calendar of the exiled student, for whom his discoverer and benefactor now prepared a way to the university. And he became a very ambitious student for the following four years, choosing the ministry for his life's field. As Germany was the cradle of Protestantism, he also acquainted himself thoroughly with the German language. What a source of inspiration it opened to him we shall see later. No wonder that his benefactor, Brynjolfur Sveinson, was happy and the whole faculty proud of this zealous and promising student of sacred theology.

Among the many attractions of the Danish capital I cannot remember any more beautiful than the boardwalk along the Baltic Sea called the Long Line, the favorite promenade of fashionable Copenhagen on warm summer days. On crossing to Sweden, one passes castle Kronborg, familiar to all students of Shakespeare's Hamlet. It was on some day about 1635, when the entire city seemed to be on an exodus to the harbour. What had happened? A few days before news had spread like wildfire that King Christian the Fourth had succeeded in buying back the remnants of those kidnapped Icelanders who had been sold into slavery in North Africa and that they were already on the way to Copenhagen. This morning they were to arrive and the whole capital streamed to the harbour to meet them. It was a pitiful sight though. Of those four hundred who had been carried off, only thirty-four had been rescued; the rest had perished. But even these thirty-four had not remained uninfluenced by Mohammedanism. So it was

ided that they should stay for some time in Copen-
en, and young Hallgrim Petursson was appointed
r teacher and minister. That was the beginning of his
s catastrophe.

mong his charges was a young woman by the name
Gudrid, who, as the rumour goes, had already fas-
ated an Algerian prince. But his father had ended this
ir in simply sending her back with the rest. Soon her
ng teacher and preacher, Hallgrim Petursson, became
prisoner and was so completely captivated that he
erted everything and escaped with her to Iceland
ere her former husband was said to be alive yet;
ng, however, soon.

Vith farming and fishing the young couple earned a
nt livelihood. If our poet thought he had married a
am, it soon turned out to be a nightmare. The former
erian slave was still given to Mohammedan habits,
her husband soon recognized that what a man sows,
shall also reap. For the time being, however, fortune
med to smile upon them again. Hallgrim's benefactor,
rnjolfur Sveinson, who in the meantime had become
nop of southern Iceland, became his benefactor for
econd time in appointing him minister of a small con-
gation. This time he was not disappointed, so that
r seven years he could entrust his protege with a
ler field.

The Europe of those days reminds us very much of the
sent Europe. Two-thirds of the population of Ger-
ny had perished in the Thirty Years War. But also
er countries had to suffer, and Iceland lived through
of its most terrible periods. Being ordinarily covered
h snow and ice for almost nine months, it was afflicted
a dreadful famine, and people realized in the most
pping way the truth of an old folk song, "There is a
per, whose name is death." This reaper took away
00 people within a short period. And this was not all.
t seldom the poor country fell a victim to Danish
loitation. Fishing belonged to the main means of
ng. But how often did the story in Charles Kingsley's
ree fishers went sailing out into the west" repeat
lf. How often had women and children to bewail the
s of husband and father who had perished in storm
l night. These were the conditions under which Hall-
m Petursson laboured and suffered and, walking in
shadow of the cross, experienced the greatest of all
nges, like Paul on his way to Damascus, surrender-
heart and life to the hero of Calvary. His wife, who
s no helper otherwise, saw to it that his burden grew
l his load became heavier; but he grew under the
ss. And his life's passiontide made him very appre-
tive of the great German hymns of "cross and com-
t" by Paul Gerhardt, the outstanding hymnologist of
Lutheran Church, and not a few of these hymns
re "Passion Flowers." These hymns and Hallgrim
tursson's deepened inner life, leading him from the
l of self-knowledge to the heavenly ocean of God's
rcy, kindled the poetic flames of a new, purified fire
the altar of his heart, which now burnt only for Him,
o, to quote from Michelangelo, "stretched out the arms
on the cross to draw us upward." So Hallgrim Petursson became the Passion Psalmist of Iceland.

His poetical work is not confined to these passion-hymns, but his reputation, going far beyond the boundaries of his country, rests on them. They are the center and heart of the Icelandic hymnal. After the first World War Dr. C. Venn Pilcher, professor in the University of Toronto, reworked his English translations, and I succeeded in seeing eight of these hymns in his rendition accepted for the new hymnal of the American Lutheran Church. Friedrich Gottlieb Klopstock, the German John Milton, worked for twenty-five years on his great epic poem, "The Messiah," comprising two stately volumes. However as a whole it is hardly read any more, except by scholars. But the fifty passion-hymns of Hallgrim Petursson are still alive after more than 250 years.

In 1922 the late Bishop of Iceland, Dr. Jon Helgason, wrote in the Danish language a history of the Icelandic Church in two volumes. In this history we read the following words: "What the poor leprous pastor has sung from the bottom of his God-surrendered soul, will have to be counted among the costliest pearls of evangelic hymnology, and you will hardly find a hymnologist in the world who has stood nearer to the hearts of his people. They have not only seen in these hymns the most charming roses which have grown on the hard soil of Iceland, but they have from generation to generation in their manifold struggles with sorrows and obstacles drawn strength, solace, and comfort from these hymns and lived in them and in their atmosphere with all their soul."

In the niches of medieval city walls we often find the so-called twelve stations of the cross, presentations in carving or sculptures of Christ's sufferings which served during Lent as devotional centers for congregations as well as for individuals. Of these we are reminded by the fifty passion hymns of our Icelandic poet in which we accompany Christ from Gethsemane to Golgatha. An essential feature of their beauty is their simplicity, offering often in a few lines a heart-searching application. The following two verses (of No. 388 in the American Lutheran Hymnal) may serve as an illustration:

God's Son vile men were binding
That I might go forth free,
By His hard bondage finding
God's boundless clemency:
On Him harsh fetters, paining
By sorest chafing, lay:
From me sin's bond enchaining,
Unfastened, fell away.

Lord, let Thy bonds still hold me
In bondage true and pure;
With cords of love enfold me
From this false world's allure;
Yea, though on earth I tarry,
My spirit, ransomed, free,
Thy gentle yoke would carry,
Thy ready servant be.

These passion hymns grew as the author followed the way of the cross. The Icelandic capital, Reykjavik, has in recent years established a university. It has also a hospital for lepers. Iceland's most famous leper was the author of its passion hymns, Hallgrim Petursson, who in carrying out his pastoral work was seized with leprosy. But this new cross strengthened the ties binding him to the only and eternal Physician of body and soul. Remembering Peter's denial, he prays:

Whene'er in act or word,
Slighting Thy warning grace,
Like Peter, I deny Thee, Lord,
Toward me turn Thy face.

Yea, Master, turn and look
On me in love untold:
Cast that same searching glance, which broke
The apostle's heart of old;

Until with weeping eyes
I gaze toward Thy heaven:
Then, Saviour, speak the word, "Arise!
Arise, restored, forgiven!"

And in the darkest hour of his Calvary he remembers:

Forsaken of God on Calvary
The Saviour Christ hung dying,
That I might ne'er forsaken be,
While on His death relying:
Yea, for the sake of His lone cry,
With ready ear the Lord Most High
Will aye regard my crying.

When from earth's light I pass away,
Sight, hearing, sense declining,
Father, recall Thy Son's dismay,
For Thy felt presence pining;
And by that cry from Calvary's tree
Thy countenance uplift on me,
With gracious welcome shining.

In one of his last hymns reechoes St. Paul's shout of victory: "Who shall separate us from the love of Christ?":

Beneath the Cross of Jesus kneeling,
Dawns on my soul the endless day;
There, deeper than all tides of feeling,
Doth God His boundless grace display;
Thence flow the mystic waves of healing;
There all my stains are washed away.

God wrought for man, mankind redeeming,
When Christ was pierced by Roman spear,
And o'er the thirsty world down-streaming
Forth gushed a fountain, cool and clear,
Till souls, beside those waters gleaming,
Forgot in joy sin's desert drear.

Beside that well for aye abiding,
New strength, new joy, new life I gain;
Within that cleft securely hiding
No care can cark, no sorrow stain;
Here rests the blissful soul confiding,
Here faith the healing draught can drain.

Lord, let my heart, this gift receiving,
Beat one glad anthem to Thy praise;
And may the stream, Thy pierced heart leaving
Refresh and heal me all my days:
Thus by Thy blood my life retrieving,
A psalm of endless thanks I'll raise.

May I return to my starting point. It was on the 27th of October in the year 1674. Lonesome, but not forsaken, Hallgrim Petursson, the "Passion Psalmist of Iceland," lay on his death bed. There was a soft, gentle rustling around his cottage and a mysterious light filled the sick-room. Instinctively the patient stretched out his weary hands, going home, on his lips a last beautiful psalm: (American Lutheran Hymnal No. 308):

Come, Lord, Thyself, in all Thy grace;
Mine utmost need Thine eyes can trace:
Thou, Lord, through life's long way my Guard and Guide;
Let not Thy pilgrim's last tired footsteps slide.

Upon my sight dark dawns the rising day;
Faint all the sounds of earth, and far away:
None, none can aid; by death's lone, narrow door,
I pass beyond man's help for evermore.

None, none can aid but Thou, Almighty Lord;
I stay me on Thine everlasting Word;
Let earth decay, heaven's far-flung glories pale,
Jehovah's plighted word can never fail.

Within the Eternal Arms I sink to rest,
Washed in the stream that flowed from Jesus' breast:
The life Thou gavest, Father, now defend;
Into Thy hands my spirit I commend.

Let the last psalm my dying voice can raise,
Extol Thy loving-kindness, hymn Thy praise:
Let the first note my weakening lips can frame
Amid the eternal glory, laud Thy name.

First, midst, and last, through that unclouded day,
I would my Savior's boundless grace display,
And swell the anthems of the ransomed host,
Adoring Father, Son, and Holy Ghost.

In the last verse of his Canticle of the Sun, St. Francis sings: "Praise be to Thee, my Lord, for our sister, bodily Death," death was an Easter-gate to Him, in whom also our dying poet had found "resurrection and life." This is also the voice triumphant in his famous burial hymn, closing with a verse that has become one of the most favourite prayers:

To Jesus I betake me,
In Him I live, I die;
Tho' health and life forsake me,
Yet death I can defy.
O death, I dauntless meet thee,

Powerless, to work me ill;
In Christ's good strength I greet thee;
So welcome at thy will!

e Viennese scholar, J. C. Poestion, who wrote a ne of about 500 pages on Icelandic literature, re- s us in this connection of Paul Gerhardt's burial , "'I know that my Redeemer liveth."

the occasion of the unveiling of a memorial stone Hallgrim Petursson before the cathedral church in Reykjavik in 1885, the late Icelandic poet Steingrimur Thorsteinsson has written a touching poem on the "Swan of Iceland," in which he emphasizes:

Death in thy heart in times that make sad story,
Yet in thy heart thou hast proclaimed God's glory.

Thus he has found the greatest and most lasting monument in the hearts of his people. And if you are looking for an inscription, I would not know of any better than, "Via crucis, via lucis." "The way of the cross leads home, leads home."

The School Case Decision

Majority Opinion

Written by Justice Black

THIS CASE RELATES TO THE POWER of a state to utilize its tax-supported school system in aid of religious instruction insofar as that power may estricted by the First and Fourteenth Amendments ne Federal Constitution.

e appellant, Vashti McCollum, began this action for damus against the Champaign Board of Education e Circuit Court of Champaign County, Illinois. Her ted interest was that of a resident and taxpayer of mpaign and of a parent whose child was then en- d in the Champaign public schools. Illinois has a pulsory education law which, with exceptions, re- es parents to send their children, aged seven to en, to its tax-supported public schools where the ldren are to remain in attendance during the hours n the schools are regularly in session. Parents who ate this law commit a misdemeanor punishable by unless the children attend private or parochial ols which meet educational standards fixed by the . District boards of education are given general rvisory powers over the use of the public school dings within the school districts.

ppellant's petition for mandamus alleged that re- us teachers, employed by private religious groups, e permitted to come weekly into the school buildings ng the regular hours set apart for secular teaching, then and there for a period of thirty minutes sub- ate their religious teaching for the secular education vided under the compulsory education law. The pe- ner charged that this joint public-school religious- ip program violated the First and Fourteenth Amend- ts to the United States Constitution. The prayer of petition was that the board of education be ordered 'adopt and enforce rules and regulations prohibiting instruction in and teaching of all religious education ll public schools in Champaign District Number 71, .and in all public school houses and buildings in district when occupied by public schools."

Dismissal Was Denied

The board first moved to dismiss the petition on the ground that under Illinois law appellant had no standing to maintain the action. This motion was denied. An answer was then filed, which admitted that regular weekly religious instruction was given during school hours to those pupils whose parents consented and that those pupils were released temporarily from their regular classes for the limited purpose of attending the religious classes. The answer denied that this co-ordinated program instruction violated the State or Federal Constitution. Much evidence was heard, findings of fact were made, after which the petition for mandamus was denied on the ground that the school's religious instruction program violated neither the Federal nor State constitutional provisions invoked by the appellant. On appeal the State Supreme Court affirmed (396 Ill. 14). Appellant appealed to this court under 28 U. S. C. Sec. 344 (A), and we noted probable jurisdiction (322 U.S.—).

The appellee presses a motion to dismiss the appeal on several grounds, the first of which is that the judgment of the State Supreme Court does not draw in question the "validity of a statute of any state" as required by 28 U. S. C. Sec. 344 (A). This contention rests on the admitted fact that the challenged program of religious instruction was not expressly authorized by statute. But the State Supreme Court has sustained the validity of the program on the ground that the Illinois statutes granted the board authority to establish such a program. This holding is sufficient to show that the validity of an Illinois statute was drawn in question within the meaning of 28 U. S. C. Sec. 344 (A) (Hamilton v. Regents of U. of Cal., 293 U. S. 245, 258.)

A second ground for the motion to dismiss is that the appellant lacks standing to maintain the action, a ground which is also without merit. (Coleman v. Miller, 307 U. S. 433, 443, 445, 464.) A third ground for the motion is that the appellant failed properly to present

in the State Supreme Court her challenge that the state program violated the Federal Constitution. But in view of the express rulings of both state courts on this question, the argument cannot be successfully maintained. The motion to dismiss the appeal is denied.

Although there are disputes between the parties as to various inferences that may or may not properly be drawn from the evidence concerning the religious program, the following facts are shown by the record without dispute. In 1940 interested members of the Jewish, Roman Catholic and a few of the Protestant faiths formed a voluntary association called the Champaign Council on Religious Education. They obtained permission from the Board of Education to offer classes in religious instruction to public school pupils in grades four to nine inclusive.

Classes were made up of pupils whose parents signed printed cards requesting that their children be permitted to attend; they were held weekly, thirty minutes for the lower grades, forty-five minutes for the higher. The council employed the religious teachers at no expense to the school authorities, but the instructors were subject to the approval and supervision of the superintendent of schools.

The classes were taught in three separate religious groups by Protestant teachers, Catholic priests and Jewish rabbis, although for the past several years there have been apparently no classes instructed in the Jewish religion. Classes were conducted in the regular classrooms of the school building. Students who did not choose to take the religious instruction were not released from public school duties; they were required to leave their classrooms and go to some other place in the school building for pursuit of their secular studies. On the other hand, students who were released from secular study for the religious instructions were required to be present at the religious classes. Reports of their presence or absence were to be made to their secular teachers.

The foregoing facts, without reference to others that appear in the record, show the use of tax-supported property for religious instruction and the close cooperation between the school authorities and the religious council in promoting religious education. The operation of the state's compulsory education system thus assists and is integrated with the program of religious instruction carried on by separate religious sects. Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend the religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the states by the Fourteenth) as we interpreted it in Everson v. Board of Education (330 U. S. 1).

There we said: "'neither a state nor the Federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or for professing religious beliefs or disbeliefs, for church attendance or non-attendance. No tax, in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.

"Neither a state nor the Federal government can, openly or secretly, participate in the affairs of any religious organizations or groups, and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between church and state.'" (Id. at 15-16). The majority in the Everson case and the minority as shown by quotations from the dissenting views in our notes 6 and 7, agreed that the First Amendment's language, properly interpreted, had erected a wall of separation between church and state. They disagreed as to the facts shown by the record and as to the proper application of the First Amendment's language to those facts.

Historical Argument

Recognizing the Illinois program is barred by the First and Fourteenth Amendments if we adhere to the views expressed both by the majority and the minority in the Everson case, counsel for the respondents challenge those views as dicta and urge that we reconsider and repudiate them. They argue that historically the First Amendment was intended to forbid only government preference of one religion over another, not an impartial governmental assistance of all religions. In addition they ask that we distinguish or over-rule our holding in the Everson case that the Fourteenth Amendment made the "establishment of religion" clause of the First Amendment applicable as a prohibition against the states. After giving full consideration to the arguments presented we are unable to accept either of these contentions.

To hold that a state cannot consistently with the First and Fourteenth Amendments utilize its public school system to aid any or all religious faiths or sects in the dissemination of their doctrines and ideals does not, as counsel urge, manifest a governmental hostility to religion or religious teachings. A manifestation of such hostility would be at war with our national tradition as embodied in the First Amendment's guarantee of the free exercise of religion. For the First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere. Or, as we said in the Everson case, the First Amendment has erected a wall between Church and State which must be kept high and impregnable.

Here not only are the state's tax-supported public school buildings used for the dissemination of religious doctrines. The state also affords sectarian groups an

luable aid in that it helps to provide pupils for their gious classes through use of the state's compulsory lic school machinery. This is not separation of rch and State.

he cause is reversed and remanded to the State reme Court for proceedings not inconsistent with opinion.

Justice Jackson's Opinion

addition to the above majority opinion written by tice Black, a concurring opinion was written by tice Jackson. We do not have room for it all, but only the opening paragraph:

I join the opinion of Mr. Justice Frankfurter, and cur in the result reached by the Court, but with e reservations: I think it is doubtful whether the s of this case establish jurisdiction in this Court, in any event that we should place some bounds on demands for interference with local schools that are empowered or willing to entertain. I make these ervations a matter of record in view of the number litigations likely to be started as a result of this de- on."

ustice Frankfurter also wrote an opinion, concur- in by Justices Jackson, Rutledge and Burton, which historical review of "released-time" in the schools, from which we lift this one significant sentence: e do not consider, as indeed we could not, school grams not before us which, though colloquially char- erized as 'released-time', present situations differing aspects that may well be constitutionally crucial."

ice prohibits the printing of this opinion in its entirety, ugh we may do so later if there is sufficient interest t.

he dissenting opinion was written by Justice Reed. ollows.

Mr. Justice Reed, dissenting

he decisions reversing the judgment of the Supreme rt of Illinois interpret the prohibition of the First endment against the establishment of religion, made ective as to the states by the Fourteenth Amendment, forbid pupils of the public schools electing, with the roval of their parents, courses in religious education. e courses are given, under the school laws of Illinois approved by the Supreme Court of that state, by or clerical teachers supplied and directed by an erdenominational, local council of religious education. e classes are held in the respective school buildings the pupils at study or released time periods so as to id conflict with recitations. The teachers and sup- s are paid for by the interdenominational group.

I am convinced that this interpretation of the First endment is erroneous, I feel impelled to express the sons for my disagreement. By directing attention the many instances of close association of church and te in American society and by recalling that many of se relations are so much a part of our tradition and ture that they are accepted without more, this dissent y help in an appraisal of the meaning of the clause of the First Amendment concerning the establishment of religion and of the reasons which lead to the approval or disapproval of the judgment below.

The reasons for the reversal of the Illinois judgment, as they appear in the respective opinions may be summarized by the following excerpts. The first opinion, after stating the facts, says: "The foregoing facts, without reference to others that appear in the record, show the use of tax-supported property for religious instruction and the close cooperation between the school authorities and the religious council in promoting religious education....And it falls squarely under the ban of the First Amendment (made applicable to the States by the Fourteenth) as we interpreted it in Everson V. Board of Education, 330 U.S. 1." The other opinion phrases it thus: "We do not now attempt to weigh in the Constitutional scale every separate detail or various combination of factors which may establish a valid 'release time' program. We find that the basic Constitutional principle of absolute separation was violated when the State of Illinois, speaking by its Supreme Court, sustained the school authorities of Champaign in sponsoring and effectively furthering religious beliefs by its educational arrangement." These expressions in the decisions seem to leave open for further litigation variations from the Champaign plan. Actually, however, future cases must run the gantlet not only of the judgment entered but of the accompanying words of the opinions. I find it difficult to extract from the opinions any conclusion as to what it is in the Champaign plan that is unconstitutional. Is it the use of school buildings for religious instruction; the release of pupils by the school for religious instruction during school hours; the so-called assistance by teachers in handing out the request cards to pupils, in keeping lists of them for release and records of their attendance; or the action of the principals in arranging an opportunity for the classes and the appearance of the Council's instructions? Neither of the reversing opinions say whether the purpose of the Champaign plan for religious instruction during school hours is unconstitutional or whether it is some ingredient used in or omitted from the formula that makes the plan unconstitutional.

From the tenor of the opinions I conclude that their teachings are that any use of a pupil's school time whether that use is on or off the school grounds, with the necessary school regulations to facilitate attendance, falls under the ban. I reach this conclusion notwithstanding one sentence of indefinite meaning in the second opinion: "We do not consider, as indeed we could not, school programs not before us which, though colloquially characterized as 'released-time,' present situations differing in aspect that may well be constitutionally crucial." The use of the words "cooperation," "fusion," "complete hands-off," "integrate" and "integrated" to describe the relations between the school and the Council in the plan evidences this. So the interpretation of the word "aid." The criticized "momentum of the whole school atmosphere," "feeling of separatism" engendered in the non-

participating sects, "obvious pressure....to attend," and "divisiveness" lead to the stated conclusion. From the holding and the language of the opinions, I can only deduce that religious instruction of public school children during school hours is prohibited. The history of American education is against such an interpretation of the First Amendment.

The opinions do not say in words that the condemned practice of religious education is a law respecting an establishment of religion contrary to the First Amendment. The practice is accepted as a state law by all. I take it that when the first opinion says that "The operation of the state's compulsory education system thus assists and is integrated with the program of religious instruction carried on by separate religious sects" and concludes "This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith," the intention of its author is to rule that this practice is a law "respecting an establishment of religion." That was the basis of Everson v. Board of Education, 530 U.S. 1. It seems obvious that the action of the School Board in permitting religious education in certain grades of the school by all faiths did not prohibit the free exercise of religion. Even assuming that certain children who did not elect to take instruction are embarrassed to remain outside of the classes, one can hardly speak of that embarrassment as a prohibition against the free exercise of religion. As no issue of prohibition upon the free exercise of religion is before us, we need only examine the School Board's action to see if it constitutes an establishment of religion.

The facts, as stated in the reversing opinions, are adequately set out if we interpret the abstract words used in the light of the concrete incidents of the record. It is correct to say that the parents "consented" to the religious instruction of the children, if we understand "consent" to mean the signing of a card like the one in the margin. It is correct to say that "instructors were subject to the approval and supervision of the superintendent of schools," if it is understood that there were no definitive written rules and that the practice was as is shown in the excerpts from the findings below. The substance of the religious education course is determined by the members of the various churches on the council, not by the superintendent. The evidence and findings set out in the two preceding notes convince me that the "approval and supervision" referred to above are not of the teachers and the course of studies but of the orderly presentation of the courses to those students who may elect the instruction. The teaching largely covered Biblical incidents. The religious teachers and their teachings, in every real sense, were financed and regulated by the Council of Religious Education, not the School Board.

The phrase "an establishment of religion" may have been intended by Congress to be aimed only at a state church. When the First Amendment was pending in Congress in substantially its present form, "Mr. Madison said, he apprehended the meaning of the words to be, that Congress should not establish a religion, and enforce the legal observation of it by law, nor compel men to worship God in any manner contrary to their conscience." Passing years, however, have brought about acceptance of a broader meaning, although never until today, I believe, has this Court widened its interpretation to any such degree as holding that recognition of the interest of our nation in religion, through the granting, to qualified representatives of the principal faiths, of opportunity to present religion as an optional, extra-curricular subject during released school time in public school buildings, was equivalent to an establishment of religion. A reading of the general statements of eminent statesmen of former days, referred to in the opinions in this and Everson v. Board of Education, supra, will show that circumstances such as those in this case were far from the minds of the authors. The words and spirit of those statements may be wholeheartedly accepted without in the least impugning the judgment of the State of Illinois.

Mr. Jefferson, as one of the founders of the University of Virginia, a school which from its establishment in 1819 has been wholly governed, managed and controlled by the State of Virginia, was faced with the same problem that is before this Court today: the question of the constitutional limitation upon religious education in public schools. In his annual report as Rector, to the President and Directors of the Literary Fund, dated October 7, 1822, approved by the Visitors of the University of whom Mr. Madison was one, Mr. Jefferson set forth his views at some length. These suggestions of Mr. Jefferson were adopted and ch. II, par. 1, of the Regulations of the University of October 4, 1824, provided that:

"Should the religious sects of this State, or any of them, accord to the invitation held out to them, establish within, or adjacent to, the precincts of the University, schools for instruction in the religion of their sect, the students of the University will be free, and expected to attend religious worship at the establishment of their respective sects, in the morning, and in time to meet their school in the University at its stated hour."

Thus, the "wall of separation between church and State" that Mr. Jefferson built at the University which he founded did not exclude religious education from that school. The difference between the generality of his statements on the separation of church and state and the specificity of his conclusions on education are considerable. A rule of law should not be drawn from a figure of speech.

Mr. Madison's Memorial and Remonstrance against Religious Assessments relied upon by the dissenting Justices in Everson is not applicable here. Mr. Madison was one of the principal opponents in the Virginia General Assembly of A Bill Establishing a Provision for Teachers of the Christian Religion. The monies raised by the taxing section of that bill were to be appropriated "by the Vestries, Elders, or Directors of each religious

ty....to a provision for a Minister or Teacher of Gospel of their denomination, or the providing s of divine worship, and to none other use what-r...." The conclusive legislative struggle over this ook place in the fall of 1785 before the adoption e Bill of Rights. The Remonstrance had been issued e the General Assembly convened and was instru-al in the final defeat of the act which died in com-e. Throughout the Remonstrance, Mr. Madison cs of the "establishment" sought to be effected by act. It is clear from its historical setting and its uage that the Remonstrance was a protest against fort by Virginia to support Christian sects by tax-. Issues similar to those raised by the instant case not discussed. Thus, Mr. Madison's approval of Jefferson's report as Rector gives, in my opinion, arer indication of his views on the constitutionality eligious education in public schools than his gen-statements on a different subject.

e Court summarized the amendment's accepted n into the religious field, as I understand its scope, verson v. Board of Education, supra. The first ion quotes the gist of the Court's reasoning in Ever-I agree as there stated that none of our governmen-intities can "set up a church." I agree that they can-aid" all or any religions or prefer one "over another." "aid" must be understood as a purposeful assistance tly to the church itself or to some religious group rganization doing religious work of such a char-that it may fairly be said to be performing ecclesia-l functions. "Prefer" must give an advantage to one r another." I agree that pupils cannot "be released art from their legal duty" of school attendance up-ondition that they attend religious classes. But as is has held that it is within the discretion of the ol Board to permit absence from school for religious uction no legal duty of school attendance is violat-396 Ill. 14. If the sentence in the first opinion, con-ing the pupils' release from legal duty, is intended ean that the Constitution forbids a school to excuse pil from secular control during school hours to d voluntarily a class in religious education, whether r out of school buildings, I disagree. Of course, ax can be levied to support organizations intended teach or practice religion." I agree too that the cannot influence one toward religion against will or punish him for his beliefs. Champaign's ious education course does none of these things. seems clear to me that the "aid" referred to by Court in the Everson case could not have been e incidental advantages that religious bodies, with r groups similarly situated, obtain as a by-product organized society. This explains the well-known that all churches receive "aid" from government he form of freedom from taxation. The Everson sion itself justified the transportation of children hurch schools by New Jersey for safety reasons. ccords with Cochran v. Louisiana State Board of cation, 281 U.S. 370, where this Court upheld a free textbook statute of Louisiana against a charge that it aided private schools on the ground that the books were for the education of the children, not to aid religious schools. Likewise the National School Lunch Act aids all school children attending tax exempt schools. In Bradfield v. Roberts, 175 U.S. 291, this Court held proper the payment of money by the Federal Government to build an addition to a hospital, chartered by individuals who were members of a Roman Catholic sisterhood, and operated under the auspices of the Roman Catholic Church. This was done over the objection that it aided the establishment of religion. While obviously in these instances the respective churches, in a certain sense, were aided, this Court has never held that such "aid" was in violation of the First or Fourteenth Amendments.

Well-recognized and long-established practice support the validity of the Illinois statute here in question. That statute, as construed in this case, is comparable to those in many states. All differ to some extent. New York may be taken as a fair example. In many states the program is under the supervision of a religious council composed of delegates who are themselves communicants of various faiths. As is shown by Bradfield v. Roberts, supra, the fact that the members of the council have religious affiliations is not significant. In some, instruction is given outside of the school buildings; in others, within these buildings. Metropolitan centers like New York usually would have available quarters convenient to schools. Unless smaller cities and rural communities use the school building at times that do not interfere with recitations, they may be compelled to give up religious education. I understand that pupils not taking religious education usually are given other work of a secular nature within the schools. Since all these states use the facilities of the schools to aid the religious education to some extent, their desire to permit religious education to school children is thwarted by this Court's judgment. Under it, as I understand its language, children cannot be released or dismissed from school to attend classes in religion while other children must remain to pursue secular education. Teachers cannot keep the records as to which pupils are to be dismissed and which retained. To do so is said to be an "aid" in establishing religion; the use of public money for religion.

Cases running into the scores have been in the state courts of last resort that involved religion and the schools. Except where the exercises with religious significance partook of the ceremonial practice of sects or groups, their constitutionality has been generally upheld. Illinois itself promptly struck down as violative of its own constitution required exercises partaking of a religious ceremony. People ex rel. Ring v. Board of Education, 245 Ill. 334. In that case compulsory religious exercises —a reading from the King James Bible, the Lord's Prayer and the singing of hymns—were forbidden as "worship services." In this case, the Supreme Court of Illinois pointed out that in the Ring case, the activities

in the school were ceremonial and compulsory; in this, voluntary and educational. 396 Ill. 14, 20-21.

The practices of the federal government offer many examples of this kind of "aid" by the state to religion. The Congress of the United States has a chaplain for each House who daily invokes divine blessings and guidance for the proceedings. The armed forces have commissioned chaplains from early days. They conduct the public services in accordance with the liturgical requirements of their respective faiths, ashore and afloat, employing for the purpose property belonging to the United States and dedicated to the service of religion. Under the Servicemen's Readjustment Act of 1944, eligible veterans may receive training at government expense for the ministry in denominational schools. The schools of the District of Columbia have opening exercises which "include a reading from the Bible without note or comment, and the Lord's prayer."

In the United States Naval Academy and the United States Military Academy, schools wholly supported and completely controlled by the federal government, there are a number of religious activities. Chaplains are attached to both schools. Attendance at church services on Sunday is compulsory at both the Military and Naval Academies. At West Point the Protestant services are held in the Cadet Chapel, the Catholic in the Catholic Chapel, and the Jewish in the Old Cadet Chapel; at Annapolis only Protestant services are held on the reservation, midshipmen of other religious persuasions attend the churches of the city of Annapolis. These facts indicate that both schools since their earliest beginnings have maintained and enforced a pattern of participation in formal worship.

With the general statements in the opinions concerning the constitutional requirement that the nation and the states, by virtue of the First and Fourteenth Amendments, may "make no law respecting an establishment of religion," I am in agreement. But, in the light of the meaning given to those words by the precedents, customs, and practices which I have detailed above, I cannot agree with the Court's conclusion that when pupils compelled by law to go to school for secular education are released from school so as to attend the religious classes, churches are unconstitutionally aided. Whatever may be the wisdom of the arrangement as to the use of the school buildings made with The Champaign Council of Religious Education, it is clear to me that past practice shows such cooperation between the schools and a non-ecclesiastical body is not forbidden by the First Amendment. When actual church services have always been permitted on government property, the mere use of the school buildings by a non-sectarian group for religious education ought not to be condemned as an establishment of religion. For a non-sectarian organization to give the type of instruction here offered cannot be said to violate our rule as to the establishment of religion by the state. The prohibition of enactments respecting the establishment of religion do not bar every friendly gesture between church and state. It is not an absolute prohibition against every conceivable situation where the two may work together any more than the other provisions of the First Amendment—free speech, free press—are absolutes. If abuses occur such as the use of the instruction hour for sectarian purposes, I have no doubt in view of the Ring case, that Illinois will promptly correct them. If they are of a kind that tend to the establishment of a church or interfere with the free exercises of religion, this Court is open for a review of any erroneous decision. This Court cannot be too cautious in upsetting practices embedded in our society by many years of experience. A state is entitled to have great leeway in its legislation when dealing with the important social problems of its population. A definite violation of legislative limits must be established. The Constitution should not be stretched to forbid national customs in the way courts act to reach arrangements to avoid federal taxation. Devotion to the great principle of religious liberty should not lead us into a rigid interpretation of the constitutional guarantee that conflicts with accepted habits of our people. This is an instance where for me, the history of past practices is determinative of the meaning of a constitutional clause not a decorous introduction to the study of its text. The judgment should be affirmed.

Time and the Fowler

What is time but the bough
Where I am a nestling now
  Fearful of fang and fall?
But when I've proved my wings
In fitful flutterings,
I will rise in luminous rings
  To follow the Fowler's call!

—*G. J. Neumann.*

The Reader's Viewpoint

APPRECIATION

. May I at this same time express my sincere appre-on of your fine paper. I am confident that the LUTHER- OUTLOOK will mean much in bringing our various neran groups closer together in our thinking. . .

Sincerely,

Holger Strandskov,
Editor, *Lutheran Tidings*

ermit me to express my thanks for the fine work you doing in publishing this magazine.

appreciate especially the articles concerning Lutheran y. I feel that this is the most important question facing Lutheran Church in America. There is a serious lack pastors not only to take care of existing congregations, also to enter new fields of service at home and abroad. the same time there is in many places an overlapping duplication of work, and even unchristian competition ween Lutheran churches holding the same doctrinal tion. *That cannot be pleasing to Christ.* In these critical s we should be efficiently organized and not permit ish interests to hinder the work of God's kingdom.

would like to see a survey made of the churches within American Lutheran Conference, or even of any two ies in the Conference, to determine how many ministers ld be relieved to fill vacancies and to enter new fields uld union be effected betwen two or more of such groups. h a survey I believe would be very revealing.

Very truly yours,

Maurice S. Molvik, L'Anse, Mich.

IT'S GOD'S BUSINESS

I have read with great interest Dr. Edwin H. Dodt's first allment in the January OUTLOOK of his article entitled s God's Business." It seems to me that it would serve interest of the Kingdom to have this article published sold in tract form for distribution among the members he Boards of Administration and brought to the attention the members of our churches. It is a very fine and prac-l presentation of "God's Business" . . . I would also ress my appreciation of THE LUTHERAN OUTLOOK a whole. It is a splendid paper, filled with good things.

Very sincerely yours,

G. K. Andeen, Miami, Florida

et me say that I am always happy when THE LUTHERAN TLOOK comes to my desk, for I always find some very resting articles in it. Many times I have intended to sit vn and write a line of "thank you," but the spirit is ling and the flesh weak.

It's God's Business' by Rev. Edwin H. Dodt, which I t finished reading, is an article that should be placed in hands of every board member or any officer of our rch, in fact every member should read that article. I hope t it may be put into a pamphlet as soon as possible.

Yours in Christ,

Fritz Soderberg, North Grosvenordale, Conn.

Sir:

Would like to say a word in regard to making a good magazine still better. . . Could not articles of general interest and especial worth be started on the left side of a page and concluded so that the important pages could be torn out for filing? . . . That would be an inducement to file for the future even such articles as are not of immediate use.

And by the way: Rev. Dodt's articles, "It's God's Business" should be printed in pamphlet or booklet form for distribution among our vestries.

Greetings

P. C. Schroeder, St. Francis, Kansas

CHURCH AND POLITICS

Sir:

Read your editorial, "Church and Politics." Also read the article, or letter, by S. M. Brock. I am prompted to write and tell you that I am with you. I really like your editorials, and I have heard several others remark about them that they are well pleased with the stand that you take and the way you express yourself in your editorials. I may add that your editorials are the first thing I read when the paper comes. Trust that you will continue along the line you have held forth since you took over as editor.

Yourt truly,

P. G. Sonnack, Ellendale, Minn.

Sir:

. . . And thank you especially for your excellent editorial. It is a very clear exposition of the problem which a religious publication faces.

Sincerely,

Karl E. Olson, Social Ethics Dept.,
Chicago Theological Seminary

Sir:

I very much appreciated your editorial, Church and Politics, in the February issue of THE LUTHERAN OUTLOOK. As a Church I feel that we can make a real impact on our society for Christian truth and action. I am happy to see you present issues of a controversial nature. We need to do some serious rethinking of our Christian attitude and action concerning race relations, war, and economic problems.

Cordially yours,

Trevor Sandness, Milwaukee, Wisconsin

Sir:

Yes, sir! We're with you! The many good editorials and articles in the OUTLOOK are stimulating and helpful. Keep up the good work.

Sincerely,

Ivan Menchhofer, West Alexandria, Ohio

Sir:

Yes, I am with you, for you in your policy of editing THE LUTHERAN OUTLOOK! I am a rural pastor and am finding the paper most helpful, enjoy your editorials on present day topics and would not be without it since you have taken over. I seldom write to express approval—most do not, I suppose—but be assured your efforts are beneficial and

appreciated. Keep at it. Tell us what's going on and speak out boldly for the truth. May God guide, bless and direct you in your work!

Sincerely yours,

N. A. Schott, Dubois, Indiana

ARE WE GOING HIGH CHURCH?

Sir:

Without doubt THE LUTHERAN OUTLOOK has become a paper that no minister could do without. However articles such as the one "Are We Going High Church?" are somewhat out of order. Certainly you have a right to express your opinions, but to voice your arguments in such a vicious and neurotic way is not becoming of a person from whom you would expect sane, sound, and reasonable arguments.

The situation was made somewhat worse by the fact that the article was reprinted by *The Ansgar Lutheran*, a paper which is read by a great many laymen. Certainly no minister is anxious to promote a paper that, rather than giving sane and scholarly opinions of highly controversial subjects, resorts to heated arguments of word slinging. I do not wear the High Church robes but I know many ministers of sound spiritual foundations who do, and I just wondered what their people might think, reading that they are "all dolled up" and that with "all their trappings" they are more or less a fraud. Certainly the LUTHERAN OUTLOOK can do better than that. Am I to believe that you have neither the mentality or the necessary arguments to present your opinion in a scholarly way? Such blanket statements as "the plain church mouse in the simple black robe was the most learned and most sincere . . . and the ones decked out in gorgeous trappings . . . of superior rank" are statements that no editor filled with the Spirit of Christ could dare make. That may be your opinion but God has not empowered you to read the hearts of men. Statements like that betray shallow thinking, a narrow mind and most of all, lack of real arguments in behalf of one's own cause.

Again I repeat, it is unfortunate that our lay people read of their ministers, whom they are supposed to respect as servants of Christ, being "dolled up" wearing "gorgeous trappings" and implying they are frauds if they lean to high church forms.

I have worshipped in many churches where ministers wear high church robes but my evaluation of the minister came not from what he chose to wear in performing his calling, but in what he taught, preached, and how he lived. Many times ministers in our own church (U. L. C. A.) have attacked high church practices of certain ministers but very seldom did they ever get down to crucifying the old Adam and asking, "How many souls is he saving?" and "Is his church growing spiritually?"

Certainly people have lost enough respect for the Protestant ministers without our own church papers making clowns out of them. To make a blanket statement that all men wearing high church vestments are frauds, are not the men saving souls, have not Christ's interests at heart (so it is implied) is a most unfortunate statement.

Give your opinions if you care to, but if you want to really express your wrath, convict the ministers who are running social organizations and who have forgotten to save souls, convict the ministers who preach for self-glory and forget "Thus saith the Lord," convict the ministers who make light of the Sacraments and of the Word of Holy Writ, setting themselves up as judges of what their people ought to believe and they don't all wear high church robes.

That the editor of *The Ansgar Lutheran* reprinted your article is unfortunate but no doubt he sympathizes with you. Now that you printed the article do you really think it has helped the Lutheran Church? Do you think it has helped laymen to understand their pastors? Do you think it will help sincere God-fearing ministers who wear their garbs in all sincerity work better with their people for the sake of saving souls?

This letter comes from a pastor who does not wear high church vestments but who gets sick inside of having articles written that belittle the church and that after all are insignificant when compared to the kingdom of God and the real down-to-earth saving of lost souls. Remember, you have done a lot of harm, but you haven't helped or improved a thing. If you think you have, prove it.

Signed,

Walter E. Rowoldt, Pender, Nebraska

Sir:

God bless you for that editorial on "Are We Going High Church?" It was the most logical and beautiful answer I have seen to that nauseating tendency. I suggest you have it reprinted for wider distribution. Before I was dry behind the ears I was inclined to be high church, too; but the more I study the New Testament, the more "I don't like it!"

Yours fraternally,

Theo. Hax, Los Angeles, Cali

SECURE

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Looking Out for the Lutheran Outlook

Surveying *the* Conference

American Lutheran
By Arthur P. Michelfelder

Training Future Leaders

An Advance Leadership Training hool is to be held in each of the rteen districts of the church this mmer to train older youth to tackle rious kinds of church problems. us the youth will be guided into alous Christian service and dynamic adership in local congregations.

Patterned after the "Boys' States" nducted by several states, in which ect groups operate miniature state vernments, the advance leadership aining schools will break down into urch councils, floor committees, and nventions. The youth will work om prepared agendas on the various ases of activity of the church. In der to have the best possible schools is summer, the Youth Board plans experimental advance leadership aining school in Waverly, Iowa, arch 11-14, in which 40 hand-picked uth will be trained, 10 from the neral board of the Iowa District, 10 om the city of Waterloo, 10 from the llege at Waverly, and 10 from the ral area around Waverly.

After the completion of the experiental school a large portion of the culty of this summer's schools will ther at Waterloo for a week of study d orientation in April, where final ans will be made for the thirteen hools this summer.

Seminary Summer Schools

A new venture in a Summer School Theology, sponsored jointly by pital University Seminary in Columus, and Hamma Divinity School in ringfield, will be held at Capital niversity this summer.

As a request project the school will held July 19 to July 30. A faculty four, one representative from each minary and two guest professors, ill lead the school in courses that ay be taken toward the completion of ther the B. D. or the S. T. M.

Those interested in this summer hool of Theology may write Dean ndt of the Capital Seminary in Combus.

ummer Session for Capital Seminary

That men preparing for ministry and earing the completion of their semiary course due to the accelerated hooling during the war years may complete their work, Capital University Seminary will conduct a ten-week summer session thus making it possible for 14 senior seminarians to enter the ministry at the end of August. The shortage of ministers has encouraged this summer session, and must continue to encourage more young men to accept the call of the Master to work in His vineyard to win souls for eternity. May the Holy Spirit speak to talented young men and lead them into service!

Ev. Lutheran Church
Olaf Lysnes

Important Nominations

Three men have been nominated for professorships at Luther Theological Seminary, St. Paul. They are Andrew S. Burgess, Warren A Quanbeck, and Morris Wee. The nominating according to our statutes is done by a body composed of the present theological faculty, the synodical church council, and the board of education. The election takes place at the biennial meeting of the synod in June. In that convention voting members have the right to nominate other candidates.

The Rev. Andrew Burgess who is nominated for the professorship in missions, was graduated from St. Olaf College in 1919. In the first World War he was made lieutenant, 1918. Then he and a brother went on their own to visit our foreign missionary fields. He was kept in China for a prolonged stay, teaching in the American School and studying the Chinese language. This was 1919-21. The years 1921-24 were spent at Luther Theological Seminary, 1924-26 as travelling represenative of the board of foreign missions, 1926-27 as "Visitor" in the South Africa and Madagascar mission fields, and 1927-35 as missionary at Fort Dauphin, Madagascar. In 1928 he was married to Miss Constance Stolee, also a missionary there. From 1935 to 1947, with the exception of a year in graduate study, Mr. Burgess has been field representative of the board of foreign missions. The 1947-48 school year he is teaching missions at Luther Theological Seminary. He was 50 last September. In 1943 Mr. Burgess and Dr. Gronli visited the Latin-American republics.

The Rev. Warran A. Quanbeck was born in Minneapolis, July 10, 1917, studied at the University of Minnesota and Augsburg College where he received his A. B. in 1937. He studied theology at Luther Theological Seminary, Princeton Theological Seminary, and Augsburg Seminary, B. Th., 1941. From 1941 to 1945 he continued his studies at Princeton, being a teaching fellow in New Testament there, 1943-45. In addition to practical training received in two parishes in Wisconsin, two in Minnesota, and one in Montana, Mr. Quanbeck served the Lutheran Free Church congregation in the Bronx one year, and was assistant for one year to Dr. A. T. Dorf in his church in Brooklyn. He was ordained

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Sept. 12, 1943, on a call to be assistant pastor of Trinity Church, Brooklyn, of which Dr. S. O. Sigmond was at that time senior pastor. After serving two years there he was pastor of a church in Duluth, Minn., 1945-47. The school year 1947-48 he is teaching New Testament at Luther Theological Seminary. He was married to Dagmar M. Dahl, Minneapolis, in September, 1942. He is nominated to be professor of New Testament.

Dr. Morris Wee, nominated to be professor of historical theology, was born in 1906, is a son of the late Dr. M. O. Wee who was theological professor 1908-41, and died in 1942. Morris Wee was graduated from St. Olaf College in 1928 and from Luther Theological Seminary in 1931. He was assistant pastor of Bethel Church, Madison, Wis., 1931-32, associate pastor 1932-35, and senior pastor 1935-45. The Rev. O. G. U. Siljan who had been senior pastor of Bethel Church for almost thirty years, retired in 1935. After doing much graduate work at the University of Wisconsin, Pastor Wee had leave of absence for one whole year which he spent at study in Madison, and was granted the Ph. D. degree in 1938. He majored in history. During Dr. Wee's pastorate Bethel Church grew in membership, and a large and beautiful house of worship was built. Since 1945 Dr. Wee has been executive secretary of the division of student service for the National Lutheran Council. In the summer of 1947 Dr. Wee was among American represententatives to international Christian conventions in Norway and Sweden. He was married to Elizabeth Day in 1933.

The position of professor of missions was made vacant in 1946 when Dr. R. A. Syrdal resigned in order to accept the position as executive secretary of the board of foreign missions. Dr. G. M. Bruce is the only member of the Seminary faculty who is near retirement age. He will be 70 next February. He has been professor of theology since 1911.

President of Luther College

The Rev. J. W. Ylvisaker, Minneapolis, has by the constituted nominating authority been named as candidate for president of Luther College, Decorah, Ia. Election will take place in June at the E. L. C. biennial convention. Dr. O. J. H. Preus, who has been president of Luther College since 1932, resigned last year, effective this year. The Rev. J. W. Ylvisaker is a son of the late Dr. J. T. Ylvisaker who was theological professor from 1879 till his death in 1917; was born in 1900, was graduated from Luther College in 1921, from Luther Theological Seminary 1925 (C. T.), and studied at Princeton Theological Seminary 1925-26 (Th. M.) He taught at Luther Academy, Albert Lea, Minn., 1921-22, was pastor at Northwood, Ia., 1926-37, and since 1937 has been pastor of Our Saviour's Church, Minneapolis.

Latin America

Since The E. L. C. began Christian work in South America interest in Latin American nations, peoples, and institutions has greatly increased. Numerous books have been recommended and read. Reynal and Hitchcock are now announcing a new book on Mexico by Herbert Cerwin, titled "These Are the Mexicans." The author was born in Guatemala and has spent many years in Mexico.—

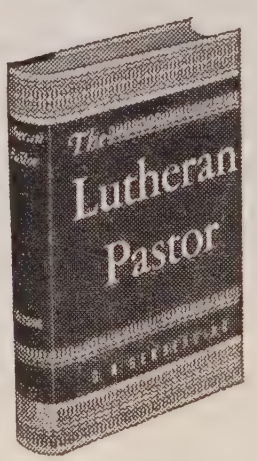
Official permission has been received by the foreign missions board for the entry of more of our missionaries into Colombia.

Lutheran Student's Union

The LSU, organized in 1901, met at Luther College, Decorah, Iowa, March 12 to 14. This is a society of students attending schools of The E. L. C., or affiliated with it. Attendance at the convention was not confined to a few delegates from each college. From

THE LUTHERAN PASTOR

BY G. H. GERBERDING



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schools students came by the oad. A preconvention article in "Lutheran Herald" featured as ers the Rev. C. M. Hanson and rs L. N. Field, George Aus, and Syrdal.

World Council of Churches

resolution preceded by many reas"es was offered at the 1946 ntion that The E. L. C. join the l Council of Churches. But after deration a motion prevailed that h be deferred for two years. The ct was presented at district meet- in 1947, and has been discussed astoral conferences, and in the h papers. This is one of the sub- to be decided at the biennial l meeting, June 8 to 13 in Minne- s.

e American Bible Society is re- ng publicity in both church papers money gifts from interested in- uals and churches, especially be- of the tremendous call for Bibles he impoverished peoples of the l.

preliminary report has been pub- d by the commission on district ignment. Some territorial changes proposed, and that the Pacific ict be cut in half; and that of the nt Eastern District the state of onsin and the Upper Peninsula of igan be made the Wisconsin Dis- and the remainder of the present ern District be a district. That all is increasing the number of dis- by two, and making the total ber of districts eleven. Resolu- are also offered about district circuit councils, visitors, and in ral spiritual supervision with the uragement and development of lay cipation.

. A. J. Bergsaker, synodical stew- ip secretary, reports that $1,608, was given for synodical benevo- s in the fiscal year ending Jan. his was 124 percent of the $1,300, apportioned.

r United Mission Advance, which utside the synodical budget, $1, 00 had been received on Mar. 12.

v. Oscar C. Hanson, executive tary of the synodical Luther ue since 1941, has accepted a call the Minneapolis Lutheran Bible tute to become president of that tution. There are branches in tle and New York. He will assume new duties in September.

arl Hanson, Decorah, Iowa, died on 27. He had been business manager uther College since 1929 and also surer of the college since 1938. n 1926 to 1929 he was secretary of Luther-St. Olaf endowment appeal.

e Right Reverend Arne Fjellbu, op of Trondheim, Norway, has now visited some of the churches, institutions, and people of The E. L. C. He was born in Decorah, Ia., in December, 1890, and was baptized by his father, the Rev. K. A. Fjellbu, on Jan. 1, 1891, in the Decorah Church of which the elder Fjellbu was pastor. On a recent visit to the Decorah Church the bishop preached at services in Norwegian and in English. The pastor, the Rev. M. A. Egge, presented a baptismal certificate to the bishop—the first in his experience to a Norwegian bishop.

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United Evangelical

By H. Skov Nielsen

Pastor Arnfeld Morck, missionary in Colombia, S. A., who lost his wife two years ago, has found a new partner and mother for his little daughter in the person of Miss Hildur Thorkildsen, a fellow worker in the Lutheran Mission there. The two were married on January 5 and are continuing in the work together at Duitama.

The committee appointed last year to arrange another excursion to Denmark has now announced tentative plans for such an event during the summer of 1949. It is hoped that interest in the trip will be sufficient to warrant chartering a ship for the eastward journey, the return to be arranged to suit individual convenience. Pastor Vilhelm Beck of Montreal heads the committee.

The U. E. L. C. mission in Salt Lake City is now forty years old, and the Tabor congregation there marked the occasion by appropriate services at Christmas time. The mission is now in charge of the Rev. James C. Peterson, World War I chaplain and Lutheran service center pastor during World War II.

A recent joint meeting of the church council and the board of trustees of Dana College and Trinity Seminary considered a proposal from the U. L. C. to merge Trinity Seminary at Blair with Western Seminary at Fremont, Nebr. in a new location for joint future operation. The board did not, however, find itself ready to bring any recommendation on the matter before this year's synodical convention, which is to be held at Fresno, Calif., June 15-20. A committee was named to give the whole matter of the future of Trinity Seminary further study.

The last annual meeting of the Good Shepherd Lutheran Old People's Home Association voted to begin operation of the Home on a small scale in the present building on the premises in the outskirts of Blair as soon as necessary alterations could be made. This work is now nearly completed. Mr. and Mrs. K. F. Johansen of Blair, who have undertaken the management, have already moved in, and they hope to be able to open the Home for guests sometime this month.

On the Religious Horizon

WOMAN ORDINATION LAW STIRS DANISH CHURCH

COPENHAGEN — Denmark will shortly witness the ordination of the first woman ever to become a minister in the State Lutheran Church.

She is Miss Johanne Anderson, who was offered a post last year as minister of a Lutheran congregation at Noerre Alslev, in the island of Falster. Her ordination has been made possible by a newly-enacted law which permits women to be given holy orders in the State Church.

It was officially announced that Miss Anderson had been formally accepted by the Church and will be ordained by Bishop Hans Ollgaard of Odense early in April. The woman's own bishop, Dr. Niels Munk Plum of Lolland-Falster, has refused to ordain her.

Meanwhile, the action of the Danish parliament in sanctioning the ordination of women has created a virtual crisis in the State Church.

Six of Denmark's nine Lutheran bishops, acting in agreement with Bishop Hans Fuglsang-Damgaard of Copenhagen, Primate of the Church, have isued a declaration opposing women ministers and "deploring" the law passed by parliament.

The six bishops and their dioceses are: Axel Malmstrom (Viborg); C. W. Noack (Haderslev); D. P. von Huth Smith (Aalborg); C. J. Skat Hoffmeyer (Aarhus); C. I. Sharling (Ribe) and Niels Munk Plum (Lolland-Falster).

They charged that the law was enacted despite disapproval by a majority of the bishops and "many ministers," and without ascertaining whether precedent for such action existed in foreign countries.

Pleading for continued unity in the Church, the bishops emphasized that the eventual ordination of women ministers is not an alteration of church practice, only an exception to established tradition.

"It is understandable," they declared, "that many find tension at the breaking point, but as the only necessary unity in the Church is unity in the sacraments and preaching, no disruption is desirable, especially at a time when unity and common work in the Church is the only thing able to bring the people out of a moral and religious chaos."

The bishops' plea for unity was in reference to a group of clergy who have announced they will shortly form a "confessional front" inside the State Church, in protest against the acceptance of women ministers.

Spokesmen for the front have announced they will work for greater freedom of the Church from state control, insist on the orthodox Lutheran confession, and seek to oppose "the secularization threatening the foundation of the people's life and also that of the Church, which ought to be a bulwark against it."

Up till now comparatively few ministers have signified their intention of leaving the State Church to join the confessional front, and it appears too early to predict how many may ultimately do so.

Lutherans Hear Plea For New Methods In Rural Work

TOLEDO, O. — If the Protestant Church is to be a force in rural America it must "bring a Christ-centered message to the rural communities in as effective a way as possible," the Division of American Missions of the National Lutheran Council was told at its semi-annual meeting here.

The Rev. E. W. Mueller of Chicago, who is in charge of the division's Rural Church Life Program, asserted that "there is no need for a new message, but there is need of exploring new methods with the hope that methods may be discovered which will improve the effectiveness of the Church's program."

Because the major burden of the Church's mission responsibility in rural areas is found in sections which have declined as a result of economic and social factors, Mr. Mueller said that many seek to solve the Church's problem by improving the economic and social conditions.

"The Church must not begin with the economic and social," he contended, "she must begin with making her gospel effective in the lives of individuals. These individuals motivated by the love of God must seek to improve the economic and social conditions of their community."

Mr. Mueller said the position of the Protestant Church in rural areas

ing challenged by the Roman Catholic Church's "strong rural mission emphasis," but he warned that "the spirit of secularism and materialism is even more dangerous to the influence of Protestantism in the rural areas of America."

The Division of Public Relations of the National Lutheran Council approved plans for a two-day publicity workshop, to be held at Chicago in September, to discuss practical methods for increasing the effectiveness of Lutheran publicity.

The Council's Student Service Commission announced that the Lutheran Student Association will hold its 1948 ashram at Interlochen, Mich., August 30 to September 5, with more than 1000 students expected to attend. The Student Service Commission will also hold its annual staff camp at the same site, August 23-27.

Protest Against 'Anti-Christian' Teaching In Schools

WHEATON, Ill. — The Supreme Court decision banning religious teaching in Champaign, Ill., public schools has prompted a committee sponsored by the National Association of Evangelicals to urge a nation-wide protest against "anti-Christian teaching" in grade schools, high schools, colleges and universities.

In a message to editors of Christian periodicals throughout the U. S., the National Committee on a Christian Philosophy of Education, meeting at Wheaton College here, termed the Supreme Court ruling "regrettable," but declared that it "nevertheless provides the basis for a vigorous protest against atheistic and anti-Christian teaching in public schools."

"Certainly," the committee asserted, "if the principle of American democracy so sacredly guards the right to religious disbelief against religious instruction, the right to religious belief has equal claim to protection against the teachings of atheism and unbelief.

"If religious instruction on a voluntary basis violates the rights of the atheist who is free to absent himself from such instruction, none can deny that the teachings of naturalism and materialism, with their atheistic implications, given in classes Christians are required to attend, violate religious freedom and constitute governmental interference with matters of faith."

Declaring that public schools "belong to Christians as well as to atheists, avowed or subtle," the committee stated:

"By and large, the public schools reflect the standards and ideals of society. Christians too generally have been silent; this decision of the Supreme Court against religious instruction may well become the sounding board for Christian protest against atheistic instruction."

The committee suggested to Christian editors that the protest campaign "might effectively begin with students who dare to challenge anti-Christian teaching of textbook or instructor, and who are then supported by parents, pastors and the Christian public.

"Such a campaign needs the stimulus of the Christian press, applied immediately and nation-wide," the committee concluded.

Chaplain Storaasli Retires

Carlisle Barracks, Pa.—Chaplain (Colonel) Gynther Storaasli, Commandant of The Chaplain School at Carlisle Barracks, Pennsylvania, retired February 29 after 28 years of continuous service in the U.S. Army.

A reception honoring Chaplain Storaasli on his retirement was given at the Officers' Club on February 25 attended by the Chief of Chaplains and other notables, also coinciding with the 30th Anniversary of the Chaplain School.

Although a native of Minnesota, Chaplain Storaasli has seen very little of his state since the year 1885 when

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he was born, as his various assignments have taken him to the far corners of the world starting with his first trip to China with Mrs. Storaasli as missionary soon after completion of his studies at Luther Seminary, Decorah, Iowa in 1914.

The first World War saw Chaplain Storaasli in the Army with the Transport Service at Hoboken, New York and at Camp Travis, Texas. Upon cessation of hostilities, he applied for and was commissioned in the Regular Army in 1920. Through the following years Chaplain Storaasli was assigned to Army installations from the state of Washington to the Philippine Islands (1921 to 1923) and various other far away places through the intervening years.

World War II saw Chaplain Storaasli assigned to the First Aid Force as Staff Chaplain in 1941 and with the Third Air Force in 1942 and as the Air Chaplain of the Air Forces in 1945.

At the end of the recent war, he was assigned the complicated task of recreating a post-war Chaplain School and was the chief figure in assembling and indoctrinating a faculty, devising a curriculum and general administrative procedures at the new school which was located at Fort Oglethorpe, Georgia, in 1945. When the School was transferred to Carlisle Barracks in 1947, as Commandant, Chaplain Storaasli instituted several new courses of instruction designed to help the service chaplains in their work, such as public speaking, religious drama and pageantry, study of choral and religious music, and personnel counselling.

Chaplain and Mrs. Storaasli plan to visit their two sons and daughter upon departure from the post and then will travel by car to the West coast where they plan to take up residence.

Lutheran Welfare Society

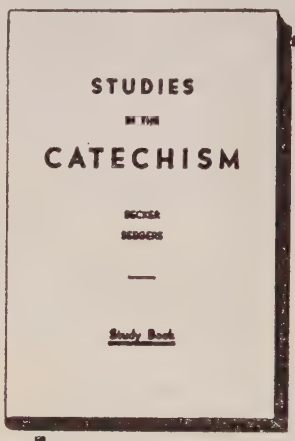
The eleventh Annual Meeting of the Lutheran Welfare Society of North Dakota was held at First Lutheran Church, Minot, on February 10th. The report of Miss Clarisse Clementson, Executive Director, showed that 263 children had been given 70,162 days of care in 1947. Forty-nine children had been placed for adoption, and case work services had been given to fifty-five unwed mothers. The Society is in the midst of an expansion program which involves the erection of necessary buildings as well as the expansion of the entire service program in the fields of child welfare and institutional missions. Plans were approved at the Minot meeting for the establishment of a Regional Office to provide more adequate service in the northwestern section of the State.

Since January first, the Rev. O. O. Lovaas has been serving as institutional chaplain at the State Tuberculosis Sanatorium at Dunseith, as a full time member of the staff. Dr. C. J. Fylling, institutional chaplain, Bismarck, reported 545 trips to institutions, reaching 8,702 persons with the Gospel of Christ.

New members of the Board of Directors are Mr. L. J. Totdahl, of Crosby, the Rev. F. A. J. Meyer, of Scranton, and Rev. R. S. Aanestad of Hatton. Retiring members, each of whom had served six years, included Mrs. J. H. Frank of Minot, Mr. C. N. Burnsdale of Mayville, and Rev. George Unruh of Arthur. Pastor Unruh had served as president of the Board for five years, and during his entire term had never missed a board meeting.

Commission on Young People's Work

On January 16, 1948, the members of the American Lutheran Conference Youth Commission met at the Hotel Palmer House, Chicago, Illinois. Pastor Wilton E. Bergstrand, president of the Youth Commission, presided. The members of the Commission were most grateful for his interesting presentation of the Youth Conference held in Oslo in the summer of 1947, as well



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the motion pictures which he owed of that Conference.

One of the large items of business nducted each year is the acceptance the Luther League Forum Topics epared by the Topics Committee hich meets at an earlier session. ese monthly topics, with their sub-pics, are used as a basis for the pro-am helps published by the con-tuent youth bodies of the American utheran Conference, as well as the uther League of America of the LCA.

A new sphere of investigation was esented by Dr. Morris Wee, Execu-ve Secretary of the Student Service ommission of the National Lutheran ouncil, in the greeting which he gave the group. He invited further co-peration and interchange of ideas etween the LSAA and the Luther eague, and a number of ways of ac-mplishing this were noted. Because the interest generated on this sub-ct, a decision was made for a joint eeting of the Youth Commission with e Student Service leaders.

A survey of accomplishments and rogress in the Bible Camp movement is past year in the American Luth-ran Conference was presented by the ible Camp Committee. It has been oted with considerable interest that is movement is on the ascendancy ather than the decline. The Pocket estament League movement showed total gain of 6,220 members this ast year, among the constituent hurch bodies.

Of historic importance was the joint eeting of the Youth Commission with he youth leaders of the Synodical onference and the United Lutheran hurch of America on the day pre-ious. At this third annual meeting he joint group voted to set aside ugust 26-28 for conducting an All-utheran Youth Leaders' Conference t Valparaiso University. To this Con-erence would be invited 25 picked outh from each participating youth roup for training in leadership and nterchange of ideas. The fellowship njoyed and the materials and ideas hared made this meeting of momen-tous blessing to all who attended.

Before adjournment the Youth Com-mission elected Pastor Oscar C. Han-son, Executive Secretary of the Young People's Luther League of the Evan-gelical Lutheran Church, as president of the Youth Commission. Gratitude was expressed to the retiring presi-dent, Pastor Wilton E. Bergstrand, Youth director of the Augustana Synod Luther League, for his excellent lead-ership and his devoted service to the cause of youth.

Church Leaders Puzzled by Decision

WASHINGTON, D. C.—An 8-1 Supreme Court decision ruling unconstitutional a religious education program conducted in Champaign, Ill., public school buildings had church leaders puzzled as to the scope of the decision.

The question was: does the ruling affect only religious education programs which are carried on in public school buildings, or does it apply to the released-time religious education system generally?

Although released-time programs are conducted in three thousand American communities, in the vast majority of instances they are not held in public school buildings. Pupils leave the public school and take the religious instruction at a local church or synagogue of their choice.

The Rev. Herman E. Wornom, executive secretary, board of Christian education of the Protestant Council of the City of New York, stressed that although eight Supreme Court judges agreed on the unconstitutionality of the Champaign, Illinois, program, four made it clear that the decision did not necessarily apply to local practices which differed from the Champaign case. He emphasized that the way was

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Of special significance, he said, was the opinion of Justice Felix Frankfurter who, though siding with the majority, pointedly noted that the court in this decision was not ruling generally on all programs involving "released-time" for religious instruction. Justice Frankfurter implied that some systems might not withstand "the test" of the Constitution, while others would.

"It is obvious," Wornom said, "that we are in for a period of litigation to test the constitutionality of released-time systems of other cities which differ by local relationships with the public school systems from that in Champaign, Illinois."

Meanwhile, in Chicago a spokesman for the International Council of Religious Education said Council members were "stunned" by the court decision.

The implications of the decision are far more serious, it was stated, than the immediate effects in the Champaign case, and can jeopardize religious education held in churches during public school hours.

The Supreme Court majority opinion was devoted largely to a review of the situation in Champaign and to previous findings of Illinois courts which had upheld the religious education program in the Champaign schools.

The Supreme Court overruled these findings and sent the case back to the Illinois Supreme Court for "proceedings not inconsistent" with the high tribunal's opinion.

Decision Approved

WASHINGTON, D. C.—Gratification over the Supreme Court decision barring religious instruction from the Champaign, Ill., schools was expressed here by the Seventh-Day Adventist Church, the Baptist Joint Conference on Public Relations and an official of Protestants and Other Americans United for Separation of Church and State.

Charles S. Longacre, associate secretary of the Religious Liberty Association, said Adventists hailed the decision "as a victory for the cause of religion in that it recognizes that the church and state are both free and independent in the exercise of their divergent functions."

Dr. J. M. Dawson, recording secretary of Protestants-United, and executive secretary of the Baptist Joint Conference Committee, issued two statements.

Pointing out that Protestants-United had made no official comment on the issue or the decision, Dr. Dawson said that, speaking for himself, he was "exceedingly happy over the decision because I think it does the following:

1. "It serves as the greatest single safeguard to separation of church and state outside the First Amendment itself.

2. "It is a positive protection against the menace of sectarianism in our public school system, hence it is insurance of religious liberty and mutual good will among the sects.

3. "It is a direct service to the home and church, the Divinely appointed agencies for proper religious instruction, in that their responsibility is challenged to provide something vastly superior to the weak substitute attempted on released-time under the framework of the compulsory school law.

4. "It produces a keen sense of obligation to strengthen yet more and more the high moral and spiritual values now being taught under the democratic processes of the public school which have resulted in the highest type citizenship, as crime statistics abundantly show."

Speaking for the Baptist Committee, which filed a brief opposing religious instruction in the pubilc schools in conection with the present case, Dr.

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wson said "we are glad because think this is the strongest buttress maintaining the wall of separation ween church and state which has been erected."

He said there were many forms of ekday instruction in religion which home and church could invoke.

URT EXEMPTS METHODIST OK CONCERN FROM EXISE TAX

ORTLAND, ORE.—A Portland circuit court judge has ruled that e Methodist Book Concern is a charble corporation and that its net rnings are not subject to payment excise tax to the state of Oregon.

The judge, Walter L. Tooze, has ised an order enjoining the state tax mmission from collecting the tax.

The concern, an Ohio corporation, is adjunct of The Methodist Church. operates a book and supply store Portland, selling religious literature, urch supplies and some secular maial.

Under the rules and regulations of ie Methodist Church, Judge Tooze inted out, its net earnings are placed a fund of the Church and used to y pensions to superannuated and disled ministers and to their widows d dependent minor children.

Judge Tooze said that of direct pubconcern is the proposition that, unss the Church itself takes care of ese disabled and retired ministers ho are without funds or estate to re for themselves, they become a iblic charge to be cared for at iblic expense.

"No higher policy could or does preil than to give every encouragement the Church and its works," the dge declared. "Taking proper care its ministers by the Church is one the most important steps in carryg out this policy."

It was contended by the state tax mmission that, inasmuch as the Conrn's net earnings were finally paid individuals, the exemption portion the excise tax did not apply to the erations of the Concern.

The statute exempts corporations oranized and operated exclusively for eligious and charitable purposes, no art of the net earnings of which ures to the benefit of any private ockholder or individual.

Judge Tooze's statement:

"Isn't there a high public policy nvolved here that dictates a more beral attitude in the construction of his clause (passing on a contention of he tax commission that the exemption clause of the statute should be onstrued strictly against the taxayer)?

"It is a matter of common knowledge that the average minister of the Gospel during the entire period of his services experiences considerable financial difficulty in making both ends meet. He reaches the age of retirement, or a condition of physical disability, with no reserve funds to care for himself and family during his declining years. In case of his death, no estate is left to protect his widow and educate his children.

"Having devoted the best years of his life to the Church, he is no longer able to carry on the duties of his calling. Does it not then become a primary responsibility of the Church to care for him during that period of his life? Is not the discharge of this duty on the part of the Church purely religious and charitable in character? And when the Church makes such provision, is it not an encouragement to capable men to enter the ministry?

"What is the public interest or policy involved? Is not the Church the greatest stabilizing influence in the world today? Does it not stand between us and absolute chaos? Without the Church where would we as individuals be? Where would the nation be? Do we not look to the Church for leadership in those things so necessary for the preservation of our liberties? If the Church fails, then civilization fails. No higher public policy could or does prevail than to give every encouragement to the Church and its works. Taking proper care of its ministers by the Church is one of the most important steps in carrying out this policy."

Ross Bids Churches Conform To Supreme Court Decision

CHICAGO—Dr. Roy G. Ross, general secretary of the International Council of Religious Education, said here that the decision of the U. S. Supreme Court in the Champaign case must be conformed to "in both the spirit and the letter" of its interpretation of the law.

His statement was the first officially issued on behalf of the Council, which advises 3,000 communities on released-time programs involving 2,000,000 students in 46 states.

According to Dr. Ross, approximately 40 per cent of these students attend classes in public schools and "it is obvious that this will mean the discontinuance of the use of public school buildings."

But as for the other 60 per cent, who attend religion classes outside school property but during school hours, the opinion of the Court is not clear, Dr. Ross said.

Granting that the decision "constitutes a great blow to week-day religious education," Dr. Ross said that the dissenting opinion of Justice Reed plus supplementary statements by four of the other judges did not indicate that a majority of the Court actually was opposed to released-time itself in all cases.

"It would seem that a majority of the Justices clearly did not desire and would not approve invalidation of the released-time principle." he said.

Dr. Ross declared, "It is my hope that our Protestant church forces working together in the International Council will take three steps:

"First—that the churches will seek further clarification of the law with respect to the released-time principle. The Supreme Court decision does not seem to clarify this issue.

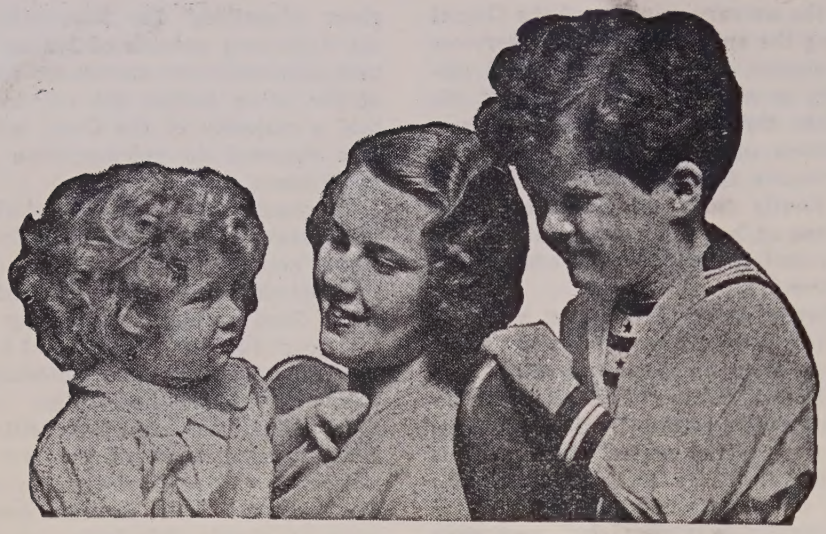
"Second—that the churches will help week-day schools to adapt existing week-day systems so that they will be brought fully within the law as interpreted by this and other decisions of the Supreme Court.

"Third—that the churches will give attention to the increasing secularism which seems to be augmented by this latest decision of the Court regardless of its intention and that it will take steps to obtain laws which will make constitutionally possible the wholehearted cooperation of church and state in the pursuance of their respective functions.

"Week-day religious education on released-time," Dr. Ross said, "has been developed by the churches with the wholehearted cooperation of many public school leaders because of a common desire to stem the tide of secularism which threatens the religious foundations of American life. It is true that at times leaders of a community have unwisely embarrassed public school leaders by exceeding their legal rights to develop such programs. These instances, of course, are to be deplored.

"However, thousands of public educators are as concerned as religious leaders for the spiritual welfare of American youth. They see the necessity of a close relationship between public and religious education in preparing the citizenry for a democratic nation. This decision seems to deny the right to such cooperation. Such a denial has serious implications for the future.

"The American people of all religious faiths should be aroused to fuller realization of the trends in our American life which seem to be further crowding religion out of a central place in our culture. If a united stand against these trends can be accomplished, the decision will have served a good purpose."



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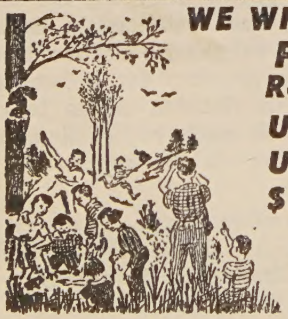

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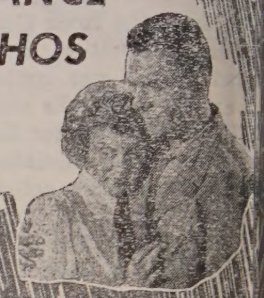

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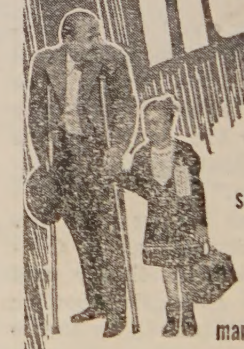

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